THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. V. No. 21. NEW-YORK, SATURDAY, AUGUST 8, 1835. WHOLE NUMBER, 229.

From the Christian Witness.

The Departed.

His loss hath rendered life less sweet, but death less bitter.
CALVIN.

WHO hath not known that grief
Which time must fail to calm,
Which vainly seeks relief
In aught of earthly balm?

What mortal never felt
His faith and hope depart,
His soul within him melt,
And heavy grow the heart,

As he hath stood beside
Some cherish'd one at death,
To watch life's ebbing tide,
The fast receding breath?

Or thus by sorrow task'd,
And prostrate in the dust,
Hath almost madly ask'd
If even GOD be just!

Poor pilgrims here below,
We all must sometimes feel
That agony of wo,
Which only Heaven may heal.

The knell must strike each ear,
Each eye must sadly shed
Fond memory's burning tear
Above the cherish'd dead.

Yet where shall strength be sought
The heavy stroke to bear,
In hours thus ever fraught
With anguish and despair?

And whence shall light return
Quench'd hope to re-illume,
That one faint ray may burn,
A halo round the tomb?

Poor mourner! wake from doubt,
Nor gaze upon the sod,
A sound from heaven breaks out—
It is the voice of GOD!

"Thy blinded heart before
Bow'd at an earthly shrine,
Its idol to adore!
Now bend alone at mine;

"Now learn to count as dross
All other things beside,
So thou may'st win the Cross,
And Him the crucified"—

A weight was on the soul,
A film was on the eye,
To keep thee from the goal,
To blind thee to the sky.

GOD took the film away,
And bade the soul to rise,
That thou might'st see the day,
That thou might'st reach the prize.

Yes! worldly hope is o'er,
And fails to soothe and bless;
Since heaven hath one tie more,
Earth hath one charmer less.

'T is little now to live,
'T is very bliss to die,
Life hath no more to give,
Death nothing to deny.

For GOD hath taken him
That heaven may seem more fair,
While life is growing dim—
The loved one is not there.

The evening stars gleam bright,
When day its course hath run,
Yet, vanish all their light,
So we may gain the sun.

So fade each earthly dream,
So perish earthly ties,
If heaven more bright may beam,
To win us to the skies. B. D. W.

Cambridge, June, 1835.

THE CHURCHMAN.

THE GENERAL THEOLOGICAL SEMINARY.

PROCEEDINGS OF THE BOARD OF TRUSTEES.

(Continued from page 909.)

Stated Meeting.

For a detailed statement of the receipts and expenses of the past year, the Committee beg leave to refer to the accompanying Account Current of the Treasurer.

ISAAC LAWRENCE,
FLOYD SMITH,
J. LORILLARD,
PETER AUGUSTUS JAY,
EDWARD R. JONES.

New-York, June 22d, 1835.

The Treasurer's Annual Account, examined and audited by the Standing Committee, and accompanied by their report thereon, was presented, and the following summary read. Whereupon, on motion, the said account was referred to Messrs. Johnson, Collett, and the Rev. Dr. Mead, as a Special Committee, agreeably to the provisions of the 4th chapter of the Statutes.

The Account Current of the Treasurer, of which the following is a summary, exhibits the following receipts into the Treasury, during the past year, viz.—

Balance of account rendered 24th June, 1834, ...		$115 55
Part of temporary loan called in,		3,000 00
From Grace Church Education Society, to endow a Scholarship, to be called the Wainwright Scholarship of Grace Church, in the City of New-York.		2,500 00
And to purchase books for the use of the Scholar, ...		42 63
From Wm. C. Rhinelander, Esq., to found a Scholarship, to be denominated the Rhinelander Scholarship, ...		2,000 00
Donation from J. Lefferts, Esq., of Hempstead, Long-Island, . . .		50 00
From Rev. W. L. Johnson, as the commencement of a foundation of a Scholarship, to be called the 'Peter Roosevelt Scholarship,' .		500 00
Collections in Churches in the City of New-York, viz.—		
Grace, ...	$235 54	
St. George's, . . .	93 97	
St. Thomas's . . .	248 10	
		577 61
Collections in Churches in New-Jersey, viz.—		
St. Mary's, Burlington,	$20 00	
St. Peter's, Morristown,	15 43	
St. Mark's, Orange,	9 25	
St. Peter's, Perth Amboy,	7 00	
Trinity, Newark,	20 50	
St. Paul's, Patterson,	7 38	
Christ, New-Brunswick,	12 70	
St. Andrew's, Mount Holly,	8 44	
St. John's, Elizabethtown,	13 95	
		114 65
Collections in Churches in North-Carolina, ...		40 00
Collections in South-Carolina,		103 25
Collection in Christ Church, Greenwich, Conn., ...		8 50
Principal of a Bond paid in, .		2,000 00
Interest and Dividends received,		4,138 21
Borrowed of the Union Bank, .		1,900 00
		$17,090 40

The expenditures have been—

For filling in west of the Tenth Avenue,	$2,637 27	
Assessments for paving,	1,601 61	
Fuel, carpenters' and mason work, &c. &c.,	925 07	
Protestant Episc. Press, for printing, &c.	128 93	
Protestant Episc. Press, for binding books,	97 88	
For house rent,	588 14	
Laying the foundation of the new building,	2,300 00	
On account of the contract for the new building,	3,500 00	
Salaries,	3,950 00	
Interest on Scholarships,	1,147 40	
		16,876 30

Leaving a balance in the Treasury of $214 10

E. E. EDWARD R. JONES, *Treasurer.*

New-York, June 22d, 1835.

On motion, *Resolved*, That in the interim of the meetings of this Board, the Standing Committee have power to supply vacancies in their body, in the Finance Committee, and in the offices of Treasurer and Secretary.

The following Resolution, leave having been granted, was laid upon the table:—

Resolved, That the 8th Section of Chapter 8 of the Statutes be so amended as to read, 'appointed for that purpose by the Board of Trustees.'

On motion, the Resolution was taken up and referred to the Secretary and Mr. Harison to report thereon.

On motion, *Resolved*, That so much of the Statute as relates to adjourning to 5 o'clock, P. M., be suspended for this day, and that when the Board adjourns it adjourn to meet at six o'clock, P. M.,

On motion, the Board adjourned.

Trinity Church, six o'clock, P. M.

The Trustees met, pursuant to adjournment.

Present,—Right Rev. Bishops Brownell, H. U. Onderdonk, and Doane—Rev. Drs. Beasley, Creighton, Hawks, Lyell, M'Vickar, Mead, Milnor—Rev. Messrs. Bayard, Breintnall, Cuming, Eastburn, Schroeder—Messrs. Collett, Harison, Johnson, Lorillard, T. L. Ogden, Rogers, Smith, and the Secretary.

The minutes of the last meeting were read and approved.

The Special Committee on the Treasurer's Annual Account presented their Report, which on motion, was accepted, and ordered to be entered on the minutes.

The Committee to whom was referred the Treasurer's Annual Account, under the 31 Section of Chapter 4 of the Statutes, respectfully report:—

That they have examined the Account of the Treasurer, and the Report of the Standing Committee thereon, and have made such inquiries relative to the same, as appeared to them necessary or useful, and have received explanations in answer to their inquiries satisfactory to the Committee, and find nothing which, in the opinion of the Committee, requires the special notice of the Board of Trustees.

WM. JOHNSON,
MARK W. COLLETT,
WM. COOPER MEAD.

June 23d, 1835.

On motion, *Resolved*, That the Report referred to in the Minutes of the Standing Committee, June 22d, 1835, touching the leasing of certain lots belonging to the Seminary, be entered on the Minutes of this Board.

The undersigned Committee, created by a Resolution of the Standing Committee passed at a meeting thereof held on the 3d February, 1835, with power to lease the lots belonging to the Seminary between Twentieth and Twenty-first Streets, and west of the Tenth Avenue, beg leave to Report:—

That, in pursuance of the authority granted in said Resolution, they have leased to Henry Hilman lots Nos. 221, 222, 223, as numbered on the map of said plot of ground, for one year, from the 1st of May, 1835, at thirty dollars per annum, payable quarterly, and the ordinary Corporation taxes, and to be used only as a stone-cutter's yard; with the stipulation that if notice be *not* given to him on the 1st of February, 1836, that his occupation must terminate on the 1st of May following, then said occupation to continue for the succeeding year; and if the like notice be not given on the 1st of February, 1837, then the occupation to continue the succeeding year, thus making three years. To John D. and Noah Norris, they have leased lots 214, 215, and 216, to be used for the same business, and on the same terms. And to Daniel French lots 212, 213, 224, and 225, for a stone-yard, and on the same terms, except that the rent will commence on the 1st of August next.

The Committee also report:—That they have had an application for the seven lots fronting on the Tenth Avenue, and for the lots immediately in their rear, running through from Twentieth to Twenty-first Street; that they had declined entertaining said application by naming any price for them at present, on the ground heretofore assumed by the Committee, that the proper time for bringing said lots advantageously into maket had not yet arrived. Extensive improvements in the immediate neighborhood of the Seminary are not only contemplated, but for many of them contracts are actually made, to be completed during the year.

As every such improvement adds to the positive value of the contiguous property, and renders it more desirable as a private residence, it was perfectly obvious to the minds of your Committee, that the temporary loss of present revenue would be abundantly compensated by the augmented prices the property will bring when these improvements shall have been fully developed and completed.

The Committee look forward with great confidence to the period when these *thirty-two* lots of ground will contribute, by their revenue, most essentially to the future support of an Institution which it is but reasonable to suppose will participate in the prosperity of, and receive extension in proportion to the certain, and even rapid increase of our Church in this country.

Respectfully submitted,
FLOYD SMITH, *Chairman.*

June 20th, 1835.

The Board, on motion, then adjourned.

Trinity Church, June 24, 1835, five o'clock, P. M.

The Trustees met, pursuant to adjournment.

Present,—Right Rev. Bishops Brownell, H. U. Onderdonk and Smith—Rev. Drs. Beasley, Creighton, M'Vickar, Lyell, Mead, Milnor—Rev. Messrs. Cuming, Eastburn, Bayard, Schroeder—Messrs. Collett, Johnson, Rogers, Smith, and the Secretary.

The Minutes of the last meeting were read and approved.

The Rev. Dr. Wainwright, who had been nominated yesterday to fill a vacancy in this Board, was unanimously elected a Trustee.

The Report of the Faculty was presented and read as follows:—

The Faculty of the General Theological Seminary beg leave to present to the Trustees their Annual Report:—

Thirty-five Students have been admitted into the Seminary since the commencement of the Session in October last, viz.—

Into the Junior Class 29, whose names are as follows:—

Charles G. Acly, a candidate for Orders in the diocese of New-York.
Wm. B. Ashley, A. B., candidate in the diocese of Connecticut.
John S. Breneman, candidate in the diocese of Pennsylvania.
Richard F. Burnham, candidate in the diocese of Pennsylvania.
Robert M. Chapman, A. B., candidate in the diocese of Massachusetts.
Henry Fitch, candidate in the diocese of Connecticut.
N. Sayre Harris, candidate in the diocese of Pennsylvania.
Solomon G. Hitchcock, A. B., a candidate in the diocese of Connecticut.
Nicholas Hoppin, A. B., a graduate of Brown University.
Orlando Hutton, A. B., a candidate in the diocese of Maryland.
Samuel C. Kerr, A. B., a candidate in the diocese of Maryland.
Alfred Lee, A. M., a graduate of Harvard University.
Dan. S. Lewis, A. B., a graduate of Union College.
Alfred Louderback, a candidate in the diocese of Pennsylvania.
Thomas Mallaby, a candidate in the diocese of New-York.
Solon W. Manney, a candidate in the diocese of New-York.
George W. Natt, A. B., a graduate of Washington College.
Guy R. Pinching, a candidate in the Diocese of New-York.
Ferdinand Rogers, A. B., a candidate in the diocese of New-York.
Benj. F. Shepard, A. B., a graduate of Dartmouth College.
Anthony Ten Broeck, A. B., a candidate in the diocese of New-York.
Wm. Thurston, A. B., a graduate of Amherst College.
Wm. White, A. B., a candidate in the diocese of Pennsylvania.
Edward Wilson Wiltbank, A. B., a candidate in the diocese of Pennsylvania.
Edward Winthrop, A. M., a graduate of Yale College.
Joseph Knapp, A. B., candidate in the diocese of New-York.
Edward Hardyear, A. B., candidate in the diocese of Tennessee.
Thomas G. Saltar, A. B., a graduate of Rutger's College.
John Noble, a candidate in the diocese of New-York.

Into the Middle Class 5, whose names are as follows:—

Amos B. Beach, A. B., a candidate in the diocese of Connecticut.
Wm. C. Cooley, a candidate in the diocese of Connecticut.
Wm. H. Hoit, A. M., a candidate in the diocese of Massachusetts.
Charles Mason, A. B., a candidate in the diocese of Massachusetts.
Lloyd Windsor, A. B., a candidate in the diocese of New-York.

Wm. E. Eigenbrodt and David Ogden, who had received leave of absence on account of ill health, having returned to the Seminary in October last, voluntarily entered into the Junior Class.

John S. Breneman, of the Junior Class, having been permitted to go on with the Middle Class, since his entrance into the Seminary, except in Hebrew; and the progress made by him in that language, and in the studies of the Junior year, appearing satisfactory to the Faculty, he was, on the 4th of this month, admitted into the Middle Class.

The following Students have, at their own request, been dismissed from the Institution since the last report to the Trustees, viz.—

Thomas C. Leaver, Robert G. Hays, William Warland, William H. Purviance, of the Middle Class, and William E. Eigenbrodt, of the Junior Class.

Samuel G. Appleton, who would have been in the Senior Class, has not returned during the present year.

Edward Winthrop, of the Junior Class, whose state of health has for some months prevented his attendance at the Seminary, is still absent.

Leave of absence has been granted by the Faculty—

On the 7th of January last, to Robert M. Chapman, of the Junior Class, for satisfactory reasons, until the commencement of the next October session; then to be admitted into the Middle Class, if, upon examination, he be found competent.

On the 4th of this month, to John W. Hoffman, of the Middle Class, for satisfactory reasons, until the end of the session.

On the 18th of this month, to Charles Mason, of the Middle Class, for satisfactory reasons, for the remainder of the session.

On the 22d of this month, to Wm. B. Ashley, of the Junior Class, for satisfactory reasons.

George A. Sterling, who was absent last year on account of indisposition, is not yet returned.

In consequence of a request from the Students, the Monday evening exercises have been transferred to Saturday evenings.

An Association has been formed by the Students of the Seminary, with the consent of the Faculty, styled *The Athenæum of the General Theological Seminary.*

The course of Study has not materially varied since the last report to the Trustees.

The names of the Students at present connected with the Seminary, are as follows, viz.—

In the Senior Class, 17.

J. Lyman Clark, A. M., a candidate in the diocese of Connecticut.
Joseph L. Darrow, a candidate in the diocese of New-York.
Henry M. Davis, a candidate in the diocese of Rhode-Island.
Edward M. Forbes, A. B., a candidate in the diocese of North-Carolina.
Alfred E. Ford, a candidate in the diocese of New-Jersey.
John W. French, A. B., a candidate in the diocese of New-York.
Wm. Homman, a candidate in the diocese of Pennsylvania.
Daniel V. M. Johnson, a candidate in the diocese of New-York.
William I. Kip, A. M., resident of the city of New-York.
R. H. Ranney, a candidate in the diocese of Connecticut.
Thomas H. Vail, A. M., graduate of Washington College.
Alex. H. Vinton, M. D., a candidate in the diocese of Connecticut.
William F. Walker, A. B., of the diocese of New-York.
Henry Waterman, A. M., a candidate in the diocese of Rhode-Island.
William Watson, a candidate in the diocese of Connecticut.
Henry F. M. Whitesides, a candidate in the diocese of Pennsylvania.
Henry Zell, a candidate in the diocese of New-Jersey.

From Bp. H. U. Onderdonk's Essay on Regeneration.

THE THEORY—THAT THE GRACE OF BAPTISMAL REGENERATION IS OF A MORAL KIND.

OF those who make baptism the only regeneration in this life, some regard that grace as only a *privilege;* while others deem it an *influence*, or at least a deposite which is figuratively termed the seed or germ of moral influence, which seed or germ is the beginning or first principle of the spiritual life.* On the former opinion, enough has been said in chapter ii. sec. 3. To the latter, there are the obvious objections—1. That in unworthy adults baptized, and continuing unworthy, and in persons innumerable baptized in infancy, there is no *evidence* whatever of any moral influence, or seed of such influence, being deposited in the soul; and, 2. That when worthy adults are baptized, their good character shows that they have the seed or germ of moral influence *before* baptism; their spiritual life has begun before they reach the font.

The first objection is—that in unworthy adults baptized, and continuing unworthy, and in persons innumerable baptized in infancy, there is *no evidence* whatever of any moral influence, or seed of such influence, being deposited in the soul. This objection is sometimes met with the reply that such persons rebel against the grace given in baptism, or fall from it, either entirely or for a season; being afterward restored. But the point is, *Was* the seed of moral grace given in baptism? this is not to be taken for granted: what then is the proof? Obviously there is none of a practical kind to be gathered from the life and conduct.† Is it then to be found in Scripture? we there learn only that the SPIRIT baptizes us; but whether he acts, in that rite, by depositing a moral *influence*, or the seed of it, or by conferring only the spiritual *privilege* of initiation into the Church and covenant, is not expressly declared. If we proceed further, to inferences from Scripture, we see, we have largely seen, that holy character is not essential to the new birth of baptism; of course moral grace, to produce holy character, is not essential to it. The result is that there is *no* evidence that moral influence, or the seed of it, is the grace of baptismal regeneration.

The other objection is, if possible, more decidedly fatal to the theory under consideration. An unbaptized adult, long pious in all matters except conforming to the sacraments, and concerning that branch of duty in involuntary error, comes to baptism—and he is told that *then*, and not before, he *begins* the 'spiritual life.' What is he to understand by this language? Were not his previous repentance and faith, and obedience and love, spiritual acts, acts indicating that his 'spiritual life' had commenced? If not, the word 'spiritual' is used in the lower sense; and the 'spiritual life' must mean only the covenant life or the title estate, described in this essay—it being added, that the deposite of the moral germ is necessary to the covenant title. But the question then recurs—Has not the phrase 'spiritual life' a higher sense, besides this lower one? Surely it has: the phrase is not from Scripture, but of usage only; and usage gives it the higher signification, as well as the lower. The result is that a man may be well advanced in *that* 'spiritual life' which is the progressive change from sin to holiness, before he has begun *that* 'spiritual life' which is the covenant estate: this would be almost the same as the theory maintained in this essay, though in other words. But the further result is, that the seed of moral grace has been planted, and has grown largely in the one 'spiritual life,' yet that the seed of moral grace must *again* be planted, to produce the other 'spiritual life.' And this we deem an incongruity fatal to the theory.

May we be allowed to suggest, without incurring the imputation of arrogance, that much of the obscurity that has involved the subject of regeneration, has arisen from confused notions of the 'operation' of the HOLY GHOST in baptism? That sacrament is called regeneration in Scripture; regeneration is a work of the SPIRIT; and the action of the SPIRIT must be—what? of a morally sanctifying tendency it was generally thought. Yet the incongruity was perceived between this doctrine and notorious fact, in multitudes of the baptized. Hence, on the one hand, Jerome, true to Scripture, declares—'There is no baptism without the HOLY SPIRIT'—'there is no baptism of the Church without the HOLY SPIRIT'—'there is no baptism of CHRIST without the HOLY SPIRIT'—'the HOLY SPIRIT whom we assert to be given in true baptism.' Hence, on the other hand, Augustine, yielding to the apparent counter evidence of fact, concedes, 'that even may be baptism from which the HOLY SPIRIT is absent' (se aufert, takes himself away)—yet, he says, 'If baptism may not be without the Spirit, even heretics have the Spirit . . . . and so have the covetous'—but he further says, 'If, however, the covetous have not the Spirit of GOD, and yet have baptism, baptism may be without the Spirit'—while he nevertheless affirms that the 'sanctity' of baptism is not polluted by even the grossest unworthiness of both the minister and the person receiving it.‡ This discrepancy between Jerome and Augustine, and of Augustine with himself, appears to have drawn forth from Waterland the following, among other remarks—'It is certain, in the general, that the HOLY SPIRIT, *some way or other*, has a hand in every true and valid baptism'—'As the HOLY SPIRIT consecrates and sanctifies the waters of baptism, giving them an outward and relative holiness; so he *consecrates* the persons also in an outward and relative sense, whether *good or bad*, by a sacred *dedication* of them to the worship and service of the whole Trinity; which consecration is *for ever binding*, and has its effect;'§ this consecration, however, by the Spirit, he regards as different from regeneration. Shall we be deemed presumptuous in expressing the opinion that Augustine and Waterland offer but confused ideas of the agency of the Spirit in baptism? The obscurity of the former appears to have arisen from the belief that the spiritual effect of baptism was of a moral kind. But Waterland allows an act of the Spirit which is not moral, in that sacrament. Where, however, is the authority for distinguishing the baptismal 'consecration' by the Spirit, from baptismal regeneration? Where the authority, for connecting essentially *two* acts of the Spirit with baptism? Where the authority, for saying that this baptismal 'consecration,' as distinguished from baptismal regeneration, 'is for ever binding, and has its effect?' And if the Spirit 'dedicates' the person who gives himself up to be dedicated by the minister, i. e. if the Spirit ratifies or accepts this dedication, then we must ask, what is the *kind* of dedication intended by the minister, and ratified by the HOLY GHOST? it is, argues Waterland, to the *duties* implied in 'the worship and service of the whole Trinity.' True; but are there no *privileges* in that service—to be a member of CHRIST—to be the child of GOD and of the light—born again—to be an heir of everlasting salvation? And is not 'dedication' to the duties, 'consecration' also to the privileges? If not, to what else is a person 'consecrated' by the Spirit in baptism? If such, however, be the baptismal dedication and consecration, then the doctrine is acknowledged, in other words, that all the baptized, 'whether good or bad,' are children of GOD. To the doctrine thus involuntarily conceded—may we not say so?—to that doctrine we refer as the solution of all difficulties. We affirm, with Jerome, that there is no true baptism without the HOLY SPIRIT. And we think we scatter the obscurities of the subject, besides agreeing with Scripture most abundantly adduced, by asserting, that the 'operation' of the Spirit in that sacrament is *not* a moral one—that baptismal regeneration has no affinity in nature with the grace which changes the heart.

To finish this argument: How can we believe that moral, converting, sanctifying, renovating grace comes through *various means*, and yet restrict the seed of that grace, its initial principle, to baptism? A Pagan receives the Bible, reads also its doctrines in a summary or liturgy, hears those doctrines from a Frumentius not ordained; believes them, prays, repents, obeys as far as he can, but has no access to baptism: what is his case? has his 'spiritual life' begun? is he transformed, in any degree, by the renewing of his mind? If *not*, what more would he be, in the moral sense, by immediate baptism? If, however, through the word of GOD and prayer he *be* thus entered and advanced in things spiritual, baptism *cannot* have been the commencement, the seed, the germ, the first principle, the principle in any sense, of his regenerate change of character.

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* Lord Bacon, in his Confession of Faith, (Schol. Arm. v. 1. p. 6,) says 'which seed of the HOLY GHOST first *figureth* in us the image of CHRIST, slain or crucified, through a lively faith; and then reneweth in us the image of GOD in holiness and charity.' The illustration 'figureth' is beautiful as a metaphor; (see Isa. xliv. 13;) but whether it be accurate or fallacious we cannot say, because it is metaphor only. If applied to baptism it relieves perhaps the theory before us of the notion of a moral *influence* deposited in that rite. But we know not that any of its advocates have adopted the illustration, or whether such a metaphor could be allowed.

† Bishop Hobart says, (Works, v. iii. p. 383,)—'We know the operation of the wind only by its *effects*. In like manner, according to this analogy, which our blessed LORD employed, the operations of the HOLY SPIRIT are inscrutable, and to be known only by their *fruits*. This is a standard of judgment which cannot deceive us. The possession of the fruits of the Spirit is an infallible evidence of his sanctifying presence in our souls. By *no other criterion* can we determine whether we are led by the SPIRIT.' By parity of reasoning, it is clear that the only evidence of the deposite of the seed of moral grace in baptism, is the production of *fruit*. On *all* subjects but this one, such reason is deemed incontrovertible by all except fanatics.

‡ These quotations from Jerome and Augustine, are in Waterland on Regeneration, p. 22. (Weller Tracts.)

§ Waterland on Regen. p. 23.

COMMUNICATIONS.

For the Churchman.

THEOLOGY OF THE ROMISH CHURCH. NO. XIV.

IDOLATRY. NO. IV.

WE conclude in this number our proofs of the idolatry of the Papal Church. In the last three numbers we have given examples drawn from works now in common use among the Romanists in this country, to prove that they bestow Divine worship upon relics, images, the eucharist and the saints. But the most unequivocal form in which their idolatry is exhibited is in the prayers offered to the Virgin Mary.

Take up their manuals of devotion, and on every page we find her filling the office of Mediator between GOD and man, or usurping the place of the one living and true GOD, and receiving those prayers which should be presented to him alone. To *her* the knee is bent, and the petition offered up. *Her* assistance is besought in sending down spiritual blessing on the soul, and the worshipper commends himself to *her* protection.

If, then, it be idolatry *to offer that worship to the creature which belongs only to the Creator*, then we think that the quotations we are about to give will abundantly substantiate the charge. They are drawn from a number of works, all recently published *by authority* in the Papal Church, and now used by its members. We will commence, then, with

THE GENERAL CATECHISM.

This is recommended by the four Roman Catholic Archbishops of Ireland, and published by J. Doyle, New-York, 1835. In this work we find the following question and answer:

'*Q.* Why do you always say the *Hail Mary* after the Lord's Prayer?

'*A.* That by her intercession we may more easily obtain what we ask for in the Lord's Prayer.' p. 38.

Now, Protestants believe that it is sufficient to carry their prayers directly to GOD, trusting in the merits of CHRIST alone. They rely on his promise, 'Whatsoever ye shall ask the Father in my name he will give it you.' But it seems that Papists are doubtful on this point, and cannot even repeat the prayer which CHRIST himself has taught them, without adding one to the Virgin Mary to give it efficacy.

The second book to which we would call your attention is—

THE LAYMAN'S RITUAL.

This also is published by John Doyle, New-York, 1834. From the Ordinary of the Mass we extract the following Latin prayers to the Virgin Mary, together with the translation given in the same book. The following is to be used 'from Trinity-eve till Advent':

'Salve regina, mater misericordiæ!
Vita, dulcedo, et *spes nostra*, salve!
Ad te clamamus, exules filii Hevæ.
Ad te suspiramus, gementes et flentes, in hac lacrymarum valle.
Eja ergo advocata nostra, illos tuos misericordes oculos ad nos converte.
Et Jesum benedictum fructum ventris tui, nobis post hoc exilium ostende.
O clemens, O pia,
O dulcis vergo Maria.
V. Ora pro nobis sancta Dei genetrix.'

'Hail, happy Queen, thou mercy's parent, hail!
Life, *hope* and comfort of this earthly vale.
To thee we, Eva's wretched children, cry,
In sighs and tears *to thee* we suppliants fly.
Rise, glorious advocate, exert thy love,
And let our vows those eyes of pity move.
O sweet! O pious maid! for us obtain,
For us, who long have in our exile lain,
To see thy infant Jesus, and with him to reign.
V. Pray for us, O holy mother of God.' pp. 64, 65.

We will give one more specimen from this work. It is from the Vespers for Sundays. pp. 72, 73.

'Ave maris stella,
Dei mater alma.
Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posse.
Vitam præsta puram,
Iter para tutum.'

'Bright mother of our Maker, hail!
The ocean's star by which we sail!
Release our long entangled mind
From all the snares of ill;
With heavenly light instruct the blind,
And all our vows fulfil.
Preserve our lives unstain'd from ill,
And guard us in our way.'

The next book from which we shall give some extracts is—

THE GARDEN OF THE SOUL.

It is called also, 'A manual of spiritual exercises and instructions,' by the Right Rev. Dr. Challoner, D. D., published by Fielding Lucas, jun., Baltimore, 1831. On page 40 is this prayer, headed—

'*A Prayer to implore the Patronage of the Blessed Virgin Mary.*

'O holy Mary! my sovereign queen, and most loving mother! receive me under thy blessed patronage and special protection, and into the bosom of thy mercy, this day, and every day, and at the hour of my death. *I recommend to thee my soul and body.* I commit to thy care *all my hopes* and comforts, all my afflictions and miseries, my life and my death; that by thy intercession, and *through thy merits*, all my actions may be directed and disposed according to thy will, and the will of thy blessed Son.—Amen.'

On page 43 is—

'*A Prayer to the Blessed Virgin.*

'We fly to thy patronage, O holy mother of God! despise not our petitions in our necessities; but deliver us from all dangers, O ever-glorious and blessed Virgin!'

On page 226 are several prayers, contained in the novena to the infant Jesus. The following is one of them, together with the direction given as to the manner in which it is to be repeated:

'*Kneeling before the altar or picture* of the nativity of our Lord, you will address the following petition *to our blessed Lady and St. Joseph*, beginning with the sign of the cross.

'O most sacred Virgin, and blessed St. Joseph! obtain for us the grace to perform this novena with such attention, devotion, and ardent charity as will entitle us to join the angels in rendering glory to God. Amen.'

On pages 52, 53, is 'the Litany of the blessed Virgin,' where among a vast quantity of titles bestowed upon her are the following, 'Mother of divine grace! cause of our joy! ark of the covenant! *gate of heaven!* health of the weak! *refuge of sinners!* comfort of the afflicted! help of Christians!' &c.

The last work to which we shall recur in proving this point is one from which we have often before quoted. It is

THE PIOUS GUIDE,

published by Fielding Lucas, jun., Baltimore. This whole volume is one tissue of idolatry, filled with prayers to the Virgin Mary. A few extracts will suffice to show the spirit that pervades it.

'O queen of heaven and earth! *hope of mankind*, who adorest thy divine Son incessantly, we entreat thee, that since we have the honor to be of the number of thy children, thou wouldst interest thyself in our behalf, *and make satisfaction for us*, and in our name, to our eternal Judge, by rendering to him the duties we ourselves are incapable of performing. Amen.' p. 49.

There is a service, pp. 59-65, called 'The devotion to the sacred heart of Mary,' in the directions of which the principle is laid down, that the way of approaching the Redeemer is through the Virgin Mary. For example—

'We cannot in a more proper and agreeable manner show our devotion to the sacred heart of the Son than by directing some part of the said devotion to the ever pure heart of the mother. Go, then, devout client, go to the heart of Jesus, but *let your way be through the heart of Mary*. Ask redress in all your exigencies from the heart of Jesus, but ask this redress through the heart of Mary.' p. 59.

On page 60 is—

The Act of Consecration to the Sacred Heart of Mary.

'O holy mother of God, glorious queen of heaven and earth! I choose thee this day for my mother, and *my advocate at the throne of thy divine Son*. Accept the offer I here make thee of my heart. May it be irrevocable. It never can be out of danger whilst at my disposal; *never secure but in thy hands*.'

On page 63 is this conclusion of a prayer to the Virgin: 'Pardon my past offences and indignities, pardon those of mankind. Prostrate in like manner before thee, make us, sinners as we are, sensible of the favors thou hast conferred upon us, and being truly contrite for the past, may we, *by thy aid and assistance*, breaking the chains of our former thraldom and slavery, *live henceforth in thy favor*,' &c.

'Blessed Virgin! obtain for me the grace to renounce the vice I have followed, and to embrace the virtue I have neglected. O mother of mercy, renew in me those prodigies of conversions which thou hast formerly wrought, and appear now so seldom in our age, so corrupted.' 'Show that thou art truly the mother of sinners, and let it not be said that I perished at thy sacred feet, where no one ever found but grace and salvation.' pp. 64, 65.

A Prayer to the Mother of God.

'O mother of mercy and piety, mother of my Lord Jesus Christ! I humbly entreat thee to receive me under the wings of thy merciful protection, and defend me from all the snares of the devil, from all the corruptions of the world,' &c. p. 126.

The effect of saying these prayers to the Virgin Mary is, that *salvation is obtained by this means*. Such, at least, is the doctrine taught in this book. On page 132 is a service called, 'Devout Prayers to our Blessed Lady. An Angelical Exercise in honor of our Blessed Lady.' The advantage resulting from the repetition of it is thus given:

'Whosoever is devoted to this exercise in honor of the blessed Virgin Mary, and will read over every point, and meditate upon it for the space of one *Hail Mary*, or more, (conforming himself to the pious advice contained therein,) will, by the grace of God, find himself in a short time greatly increased in love and respect for the holy mother of Jesus Christ, and at the hour of his death will be by so pious a mother received as her dearest child. NOR CAN SUCH A ONE (according to St. Anselm and St. Bernard) POSSIBLY PERISH, *but shall find everlasting life, and taste the joys of eternal bliss.*'

On page 141 are three 'devout prayers to our blessed lady,' &c., which derive their authority from having been 'made use of by St. Mechtildis.' The first is this: 'O holy Mary! our sovereign queen! as God the Father by his omnipotence has made thee most powerful, do assist us at the hour of our death, by defending us against all power contrary to thine. *Hail Mary*,' &c.

To give additional authority to these prayers, we are told at the conclusion, 'Our blessed lady herself taught St. Mechtildis the above-mentioned triple salutation, promising her certain assistance for it at the hour of her death.' p. 142.

Then follows the prayer of a sinner, who, instead of coming to the throne of grace, through the merits of Christ, is taught to take the roundabout way of depending on the intercession of the Virgin Mary. The prayer is called, *The humble petition of a sinner exposed by his crimes to eternal misery.* It is as follows: 'O most sacred Virgin, mother of God, impressed with a sense of thy great dignity, and knowing that no creature approaches nearer than thyself to the incomprehensible perfections of thy divine Son, so there is none that comes nearer to him in that of mercy. Succor me, I beseech thee, a poor forlorn wretch, in this deplorable state of my afflicted soul, and rescue me *by thy powerful intercession* from the deep abyss of sin and danger of eternal damnation, which I have so often deserved.' 'Confiding in thy maternal tenderness toward sinners redeemed with the sacred blood of Christ, *I earnestly implore thy mediation* before the throne of thy divine Son.' 'Thou, O amiable mother! deliver me *by thy powerful intercession* from the eternal death of the wicked, and obtain that the dismal sentence of the reprobate may never be pronounced against me.' 'Let my deliverance from these sins and eternal damnation *be owing to thy merciful intercession*, the superabundant merits of my Redeemer, his wounds and propitiatory death. *By him thou wast appointed to be my advocate and mother.* Be, then, to me a mother; plead in my behalf, and my wearied soul shall find rest.' pp. 143-4.

There is also a form of devotion called, 'The office of the blessed Virgin,' occupying about eight pages; we will only give the short anthem with which it commences:

'V. Now let my lips sing and display,
R. The blessed Virgin's praise this day;
V. O Lady, to my help intend:
R. Me strongly from my foes defend,' &c. p. 157.

On the same page we find the following account of the present state of the Virgin Mary. What warrant Scripture gives for it, particularly for the last part, we cannot discover.

'Let us with exultation contemplate the blessed Virgin Mary, sitting in glory at the right hand of her beloved Son. She is crowned by the heavenly Father queen of heaven and earth, *and appointed by* Jesus Christ *the dispenser of his graces.*'

The last extract we shall give to prove that idolatry is interwoven in the whole system of Romanism is the exhortation to devotion which immediately precedes the anthem called, *Stabat Mater Dolerosa.* It is this: 'Let us have recourse to the ever immaculate Virgin, mother of God, beseeching her to protect us under the shadow of her wings, until the wrath of God be appeased, and to obtain for us true contrition and perseverance in the holy grace of her blessed Son,' &c. p. 250.

We thus end our proofs of the idolatry of the Romish Church. The evidence has been brought forward more at length because Papists are accustomed so unequivocally to deny the fact. On this point we wish Protestants to be undeceived, and to know how thoroughly corrupt in all its forms Romanism has become. A mass of testimony is now before them, and they can decide for themselves whether or not this is idolatry.

Let them remember, also, that this is not the Romanism of the dark ages, but of our own times, of the year 1835—that these works from which we have quoted, were not published in Spain or Italy, but in these United States, in Baltimore and New-York. Popery is the same all the world over. The only difference is, that here it endeavors to conceal its true tenets from those who might be disgusted by their absurdity. Let Protestants, then, examine for themselves this corrupt Church, and we know that the effect produced will be, to awaken a greater zeal to oppose its progress. GROSTETE.

New-York, August, 1835.

For the Churchman.

MR. EDITOR,—Will you permit me, through the medium of your paper, to lay before the friends of religion the present state of the Church in Indiana, her claims on their attention, sympathies and assistance. By comparing the census of 1820 with that of 1830 it will appear that, with the exception of two, the State of Indiana has increased more rapidly in population than any other State or Territory in the Union. In 1830 its population was 341,582. It is now supposed to be about 600,000, showing an increase of upward of 200,000 in five years. In fertility of soil, in contiguity to market, and in all the facilities which render it desirable for settlers, it is not inferior to any of the western States. There is pervading the whole community a spirit favorable to internal improvements. Public works of great utility are now in progress, and many more about to be commenced. The attention of the State is also directed to the subject of education, and funds (I believe) have been appropriated for the sustaining of schools. We may therefore reasonably conclude that this State will continue to increase in population as it has hitherto done, and that in a few years it will contain a dense, enlightened, and enterprising population.

This large and growing State has hitherto been entirely overlooked by Episcopalians, whilst every other one has received more or less of their attention. Throughout this State, (unless at New Albany,) there is not a single building consecrated to the service of the triune God, in which the friends of the Church can enter and worship according to primitive and apostolic usage: and in a population of 600,000 people there are but three organized churches, and but one missionary. Perhaps some may ask if the prospect of establishing the Church in this State is favorable. The experience which a residence of a few months has given, would induce me to answer in the affirmative. In March last I was appointed by the Domestic and Foreign Missionary Society, missionary to Indianapolis. On my way thither I landed at Madison, and was detained for a day. Whilst there I became acquainted with a communicant of our Church, at whose request I preached. Learning that there were in the place many favorably disposed toward the Church, I thought best to continue there a few days. I urged the importance of immediately organizing a church, and of regularly on each Lord's day performing the services and the reading of some approved sermon. Since then a church has been organized, a missionary appointed, and they will be able to give $250 toward his support. In a year or two they think they will be able to build a church, and support a clergyman without the assistance of the Society. At Indianapolis I at first found but two Episcopalians; now there are as many as ten whom I may consider as belonging to the congregation, and who are regular attendants of the sanctuary. Two families more have expressed their intention of connecting themselves with the Church immediately on my return. At Greenfield, where I have preached twice, many, after examining, have expressed their assent to our articles of faith, and the wish that I would visit them as often as possible. At Crawfordsville I was told by an intelligent gentleman of another persuasion, that all that was necessary for the establishment of the Church was the presence of a faithful missionary.

I mention these facts to show that the Church can be successfully planted in Indiana. In every place except Madison, which I have visited, I have found the number of Episcopalians to be very few. The dignity and solemnity of her services, the peace and harmony which prevail within her borders, have made favorable impressions, and have spoken in strong and powerful language, saying, This must indeed be that Church founded by the Apostles, Jesus Christ himself being the chief cornerstone.

Such is the present state of the Church in Indiana. At present we are very weak, but let the claims of the Church be presented, and soon we will be strong. We have made a beginning. We have planted the Church at Indianapolis, the capital of the State. The greatest difficulty against which we have to contend is the want of a suitable place for public worship. Give us a house consecrated to the service of Almighty God, and we soon will have a respectable congregation. To accomplish this object I now, in behalf of the vestry of Christ Church, Indiana, would appeal to our more favored brethren at the east. In urging our claims, we would state, that we alone would not be benefited, but that it will be the means of extending the knowledge of the Church and thereby facilitate the formation of other churches through every section of the State. This will appear if you consider the location of the town.

Indianapolis is situated on White River, is the capital of the State, and will always continue to be. The Legislature meet here annually, the courts semi-annually. Thus, for the space of from three to four months each year, we have with us from three to four hundred citizens from every part of the State. Besides this, the great national road passes through the town, and all the roads leading to principal places terminate here. As this place has and always will exert a great influence in civil, so will it also in religious matters. A church established in this place may be the means of establishing it in other places. In making this appeal I have merely given a plain, unvarnished statement of facts. Whilst we thus ask for assistance from our brethren at the east, we would say, that we are doing, and will continue to do all in our power; nor will we cease until our one well-beloved Church shall flourish as the green bay tree, until she shall extend her branches over every part of our favored land, and until all can sit down beneath her shade and worship the Lord their God in the beauty of holiness.

Yours respectfully,
M. HOYT, *Missionary.*

Donations, if left at No. 232 Second-street, will be received; and if the trouble be not too great, we would wish to have them left at the Press.

For the Churchman.

PLEDGES FOR ILLINOIS.

IT is proposed to raise $2500 to be expended in Illinois, in the purchase of land for an Episcopal Seminary of learning. By those who are acquainted with the circumstances of that State, this is considered the most practicable method of accomplishing the object in view.

W. A. C. $25
S. A. C. 25

Who will aid us NOW? Contributions for the object, or pledges like the above, left with Swords, Stanford & Co., 152 Broadway, or at the Protestant Episcopal Press, in Lumber-street, will be gratefully acknowledged.

THE CHURCHMAN.

SATURDAY, AUGUST 8, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

TO CORRESPONDENTS.

SEVERAL communications on the subject of the Temperance Society have been received, but were not seen by the editor, owing to his absence from the city, until the day on which the paper was put to press. We shall endeavor to satisfy our complainants in our next.

"Validity" is deferred for the same reason.

VISIT OF DRS. REED AND MATHESON TO THE AMERICAN CHURCHES.

DR. REED and DR. MATHESON are ministers of the Congregational Church in Great Britain, who recently visited this country, ostensibly for the purpose of expressing the good will of their Church to the Cis-atlantic brethren of the same fellowship, and awakening the spirit of mutual affection which the *dissociable* ocean suffers to slumber. We say *ostensibly*, for in the present state of things in Great Britain, almost every movement (as well as every book, and every review of a book) in the religious world is meant to have a bearing on politics; and we fancy we shall not greatly err, either in truth or charity, in the conjecture that the delegation was expected to make a report of the state of things in America, which would act favorably on the Dissenting interest in England. Some cue of this kind seems necessary to see through the gauze of attenuated praise which Dr. Reed flings around every thing that his judgment compels him to censure: and to give the reader such a cue is our only motive for throwing out what to some will seem a most uncharitable suggestion. The "Narrative of the Visit to the American Churches, by the Deputation of the Congregational Union of England and Wales," has not yet been published in this country; we know of it only through the Eclectic Review, which gives copious extracts from the work, some of which we think worth quoting.

The first is an account of a 4th of July celebration in Cincinnati. After adverting to the phosphoric preliminaries of the preceding evening, Dr. Reed continues:—

'The grand fête came afterward. All the trades were to meet, and go in procession to the Fourth Church, to join in a semi-religious service. The question of precedence, however, here as elsewhere, is found to be of no easy solution; and some of the companies, in dudgeon on this subject, had refused to take the place assigned to them. There were the butchers, the carpenters, and the coopers, and few besides. The cooper's had a temporary stage, and as they were drawn along they wrought at their business. The butchers, who could not well be so employed, were at liberty to display themselves, and they made the most of it in their way. They were full sixty in number, and were all mounted on good steeds. Some decorations were given to the horse, but many more to the man. It was a sight, to see these men dressed out in purple and fine linen. They had all fine frocks on, some muslin, ornamented by silk sash, and scarf, and rosettes. These, with the usual accompaniments of a band of music, and showy colors waving in the air, with the insignia of the company on them, together with the holiday dresses of the spectators who lined the pathway, composed the exhibition, and gave it a cheerful character.

'As the service was to be at Dr. Beecher's church, he was the chaplain for the occasion. I went with him to secure a good sitting; but declined going into the pulpit, or engaging in the exercise, for obvious reasons. The spectacle was singular for a place of worship. There were in the pulpit the chaplain, the reader of the Declaration, in a fustian jacket, and the orator. On their right and left were seated the ensigns bearing the national colors; and beyond these were resting the flags of the several trades. The companies occupied a large portion of the area, and the band possessed the gallery. The church was quite full.

'A national air was played by the band. An ode was then sung by the choir, sustained by instruments. Dr. Beecher offered prayer. Then came the Declaration. It was read by a tradesman, who looked intelligent, but he read badly; and, what was worse, rather bitterly; and in trying to give those terms which hit the father land a hard and angry expression, he contorted his face so as to be very ridiculous. Another ode followed. Then the oration. It was written, but freely delivered. It showed good parts, manly thinking, and was, on the whole, composed in good taste. There was a reference to the past; a tribute to our common fathers; a eulogy on the constition; a warning on the danger of disunion, on the one hand, and of consolidation on the other; and, finally, an apostrophe to La Fayette. It was national, but not prejudiced. Dr. Beecher admitted that they seldom, on these occasions, had any thing so good. The ode, "Glory to God on High," &c., the music by Mozart, followed; and the exercises closed by a short prayer.

'There was in the novelty of this service some gratification; and in its substance I found no cause of offence. For the Declaration, I knew its contents, and prepared my nerves for invectives which were, perhaps, natural at the time they were written; and for my good friend, Mr. Churchman, the reader, I could not smile and be unkind. I confess, to speak seriously, and to give you, as I always seek to do, first impressions, I was somewhat startled at the extraordinary mixture of the secular and the spiritual; and it was a question whether the tendency was not to make religion worldly, rather than the worldly religious. But when I reflect on the improved character given to these occasions, by not abandoning them to the irreligious, I am disposed to think that the ministers and friends of religion are acting a wise part in employing that degree of influence which they can legitimately exert in its favor. Nor, if one could have all one wished, would I desire, as some do, to make the exercises of such a day purely religious. Our true wisdom, in consulting the good of the people, lies, not in excluding their secular concerns and pleasures from religion, but in diffusing religion through the whole of them.'

Dr. Reed's first judgment on the tendency of such mixed celebrations, is evidently the predominating opinion in his mind, nor can we see why he should stop to dilute his just censure with faint praise, except it be for the reason above suggested. The gratitude of the Christian has no congeniality with the pageantry of the world; nor is it easy to imagine a more unseemly, centaur-like union of God and mammon, than that of a minister of Jesus Christ linking in himself and his temple, "holy to the Lord," with the carousal of a Fourth of July orgies. We are opposed neither to a Christian celebration nor a worldly celebration of the national festival, but we are opposed to their mixture. The principles, the motives, and the manner of the two are utterly diverse: we wish them to be kept so, and deprecate the amalgamation, in which piety is so merged in licentiousness, that it is impossible to tell where one ends and the other begins, and in which an infusion of religion, at ten o'clock in the morning, is made to sweeten the libations of riot and dissipation that are quaffed till midnight. What, we ask, is the origin of these mixtures? Do they originate in the solicitations of the clergy, and the reverent but reluctant compliance of the world? Or do they originate in the prescription of the world, and the pusillanimous and *ungraceful* acquiescence of the clergy? The answer would go far to determine their nature.

The next extract which we shall make, is a description of public worship in "the African church" at Lexington, Kentucky, "a poor log house," says the Reviewer, "built by the hands of the negroes without the town, and placed in a hollow so as to be out of sight; showing that the worship must be by 'stealth.'" Some may think that the narrator was carried away by the sympathy of the occasion, and others, that this description, as well as the rest, is meant to bear on a question inseparably connected with the politics of the day. For our own part, we give the extract because we like it, and are inclined to think, that if we had been in the same situation in which the author fancied himself to be, we should have felt and written very much in the same way.

'By the law of the State, no colored persons are permitted to assemble for worship, unless a white person be present and preside. On this account, the elders of Mr. Douglas's church attend in turn, that the poor people may not lose the privileges they prize. At this time, two whites and two blacks were in the pulpit. One of the blacks, addressing me as their "Strange master," begged that I would take charge of the service. I declined doing so. He gave out Dr. Watts' beautiful Psalm, "Show pity, Lord; O Lord, forgive," &c. They all rose immediately. They had no books, for they could not read; but it was printed on their memory, and they sung it off with freedom and feeling. There is much melody in their voice; and when they enjoy a hymn there is a raised expression of the face, and an undulating motion of the body, keeping time with the music, which is very touching.

'One of the elders then prayed; and the other followed him, by reading and exposition of Scripture. The passage was on relative and social duties; and I could not avoid observing how it reflected on the conduct of the white, and pleaded for the poor slave. They sang again, "Come, we that love the Lord," and with equal freedom and pleasure. The senior black, who was a preacher among them, then offered prayer, and preached. His prayer was humble and devotional. In one portion of it he made an affecting allusion to their wrongs. "Thou knowest," said the good man, with a broken voice, "our state—that it is the meanest—that we are as mean and low as men can be. But we have sinned—we have forfeited all our rights to *Thee*—and we would submit before *Thee* to these marks of thy displeasure."

'He took for the text of his sermon those words, "The Spirit saith, Come," &c. He spoke with connection of our original distance—of the means provided for our approach and redemption—of the invitation as founded on these—and closed by an earnest and well-sustained appeal to them to act on the gracious invitation. "Ah, Sirs!" he exclaimed, "do you ask what it is to come? Oh, it is to know your own weakness; it is to know your own unworthiness; it is to know that you are sinners, and ready to fall into hell for your sins; it is to fly to Jesus Christ as your help and your Saviour; and to cry, 'Lord, save or I perish.'—To come! Oh, it is to fall down at his feet—to receive him as your new Master—to become new creatures—and to live a new life of faith and obedience," &c.—"Oh, Sirs!" he continued, "that you would come! How can I persuade you to come! I have seen the good and the evil. I have seen the Christian dying, and I have seen the sinner dying." He spoke of both; and then referred to his own experience—the change religion had made in him—the happiness he had had since he knew it—the desire he had that they should be happy likewise. It was indeed a very earnest and efficient appeal.

'The other man of color followed with a spontaneous address, meant to sustain the impression. He had some conceit and forwardness in his manner, but much point in what he said. He concluded by noticing what had been doing among them lately; and by calling on those who were really concerned to come to the Saviour, to show it by occupying the anxious seat. They sang again; and, while singing, some forms before the pulpit were cleared, and about twelve persons knelt down at them with great seriousness of manner. There was no confusion, and the act of coming out does perhaps less violence to their feelings, as they are a small body, and are on an equality. One of the elders now took the matter into his hands, and offered prayer. Had he sought to cool down the state of feeling, it could not have been done. But there was no need for this; for there was no extravagance. They then rose, and sang, and separated. This was the first time I had worshipped with an assembly of slaves; and I shall never forget it. I was certainly by sympathy bound with those who were bound; while I rejoiced, on their account, afresh in that divine truth which makes us free indeed, which lifts the soul on high, unconscious of a chain.

'Much has been said, and is still said, about the essential inequality of the races. That is a question which must be settled by experiment. Here the experiment was undoubtedly in favor of the blacks. In sense and in feeling, both in prayer and address, they were equal to the whites; and in free and pointed expression much superior. Indeed, I know not that, while I was in America, I listened to a peroration of an address that was superior to the one I have briefly noted to you.'

We repeat, that had we been in the situation in which the author *fancied* himself to be, we should have felt much in the same way. But, unfortunately for us both, the description contains more poetry than fact. The "poor log-house," the oppressive law, the meeting "by stealth," are all mere figments of the imagination. The law referred to exists in the statutes, but is totally inoperative, and regarded as a dead letter; the colored persons holding their religious meetings in Lexington without any restriction. We may add, that there are now at Lexington, and no doubt were during the time of Dr. Reed's visit, two large congregations of colored persons, who meet three times every Lord's day in well built churches of their own, in the midst of the city, without being restrained by the whites, or incommoded with their presence. One of these churches is of the Baptist, and the other of the Methodist persuasion; the former contains upwards of four hundred communicants. The Episcopalians have also offered the blacks a room for their exclusive use.

The next extract, in connection with some articles which we have recently published, is curious, as showing the rapid development of the unsound principle assumed by the Temperance Society. Here, too, the Dissenting and Radical traveller manifests the same disposition to praise every thing in the country, as would a High Churchman and Conservative traveller to condemn every thing. (Americans are slow to learn that the praises and censures of both parties are alike selfish, and therefore alike worthless.) It is plain, we think, that the writer condemned the "principle" which he tells us he "does not now judge," and betrays his opinion of "the harmless preparation *which they call wine*," in the very terms with which he affects to praise it; and, we are half inclined to add, anticipated extravagance from the very class of men in whom he impliedly professes to repose "confidence."

'The community [Lowell, Mass.] at large are alive to the possible evils of their situation, and watch and labor to counteract them. Because temperance here has to encounter strong temptation, it has taken a most decided form. There is not only the usual Temperance Society, in addition to it is "The Total Abstinence Society," whose pledge extends to "wine, cordials, and strong beer." This, too, is the favorite society; it has 1900 members. I do not now judge the principle on which it acts; of course its influence must be great in promoting the sobriety of the town."

'Mr. Blanchard's is the church of which much has been said in America, and recently even across the Atlantic, relative to the disuse of wine at the Lord's table. It has mostly been said in mistake or exaggeration. The fact is, that there is in this community an "Abstinence Society;" and the matter has been discussed; but the utmost that was done was, to resolve, "that no wine should be used which had alcohol in it." In practice, the effect has been to use a harmless preparation, which they call wine, and with which the most scrupulous are satisfied. To my taste, it was like one of our British wines diluted with water. I have confidence in the excellent pastor, that he would not break up the peace of a society by such a question, or establish terms of communion which Christ has not enforced.'

We have room but for one further extract, which includes parts of the narrative with the running comments of the Reviewer. It is long, but not too long to be read with interest. With much else that we see, it operates on our mind as a reason for giving western missions a preference to eastern in their respective claims on the efforts of American Christians.

'From Montreal, Dr. Matheson descended the mighty St. Lawrence to Quebec, with a view to obtain information respecting the state of religion in the Lower Province. The report which he gives is truly deplorable. The population of Lower Canada is now estimated at 600,000; of whom 460,000 are Roman Catholics, having 150 priests, and 140,000 Protestants, having about 68 ministers. The above enumeration gives less than one minister to every two thousand souls.

'"But this calculation," says Dr. Matheson, "by no means affords a correct view of the real state of the colony. More than one half of the whole number of preachers is to be found in the cities and towns. In such places, the proportion may be more than one minister for two thousand Protestants, but this leaves a still smaller number for the townships newly settled. When it is also considered that the population of these districts is widely scattered, and that, in addition to this, the roads are exceedingly imperfect, we cannot but perceive that, with such a small number of preachers, the religious destitution of the people must be very great."

'Indeed, there is one township which has been settled five years, where no sermon has yet been preached; and in another, which has been settled a much longer time, there has been no preaching for seven years! In short, there is hardly one-sixth of the supply that should be provided for the religious instruction of the scattered Protestant population, to say nothing of the non-efficiency of many of the ministers who are supported by the government grant. Inadequate, however, as are the means of instruction among the Protestants, the state of things among the Roman Catholics, who form the bulk of the population, is still worse.

'"The great object of their priests is, to retain them in the errors and superstitions of Popery. The peasantry are, in general, a quiet and contented race; but grossly ignorant, not only of the great doctrines of Christianity, but even of the first rudiments of knowledge, very few of them being able to read. They are entirely under the spiritual domination of man, blindly attached to the worst corruptions of Christianity. No ray of scriptural light has yet penetrated the thick darkness that surrounds that part of the population. The Scriptures are excluded, and Protestant teachers are not allowed to instruct the ignorant, if the priests can prevent it; and their power over the minds of the people is almost omnipotent. Some years ago a French Protestant, acting as a missionary under the patronage of the Methodist denomination, made an attempt to instruct them; but he was repulsed in such a manner, by the efforts of the priests, that he did not remain long among them."

'Upper Canada contains about 320,000 inhabitants, of whom very few are Roman Catholics. There are about 160 ministers of different denominations, viz. forty Episcopalian, fifty Methodist, thirty-four Presbyterian, thirty Baptist, and six Congregational. This would give, on the average, one minister to 2000 souls; but, as in the Lower Province, they are very unequally distributed, at least one-half being fixed in the towns. The population is rapidly increasing by emigration, and no steps have been taken to provide the requisite supply of additional teachers. Dr. Matheson shows that the duty of furnishing the colonies with suitable religious instruction must at present devolve upon the Christian Church in this country; and he eloquently pleads the strong claim which their spiritual necessities have upon all the evangelical denominations of Britain.

'"Persons from all these communities of Christians have settled in these provinces. They have gone from the congregations of Episcopalians, the societies of Methodists, the churches of Presbyterians, Congregationalists, and Baptists. A necessity was laid upon them to seek support for their rising families. They would gladly have remained at home. No discontent with the civil constitution of their country drove them away. It appeared to be the path of duty; and, trying as it was to leave the loved associations of early life and of matured affection, yet they submitted to the providential arrangement, and went. They have left behind them relatives, friends, and neighbors. They have forsaken external privileges, and religious enjoyments, and they and their children are in danger of suffering for lack of knowledge. Look at these claims of country and kindred, of our common humanity, and of Christian duty, and say if the present condition of the Canadas is not a reproach to the Christians of Great Britain."

'There is a touching account of an interview which Dr. Matheson had with a family of settlers whom he had known in England;—the aged mother, a minister's daughter, vented her feelings of deep maternal solicitude on account of her children, growing up without religious ordinances, without a sanctuary. Fixing her streaming eyes on the welcomed visiter, she exclaimed with the most moving earnestness; 'Oh! if the Christians of England only knew our situation, and that of thousands around us, they would not rest satisfied till they sent men of God to preach the Gospel to us. If they only knew a mother's grief at seeing her children growing up without the means of grace, would they not feel for us? Would they not send us help? Do tell them of our case, and that of many around us, who would *willingly attend the preaching of good men of any denomination.*' Her parting words were: 'Do not forget us: do tell the good people at home, how much we need their sympathy and their prayers.' Such an appeal speaks more loudly than any argument. It is a voice crying across the ocean, 'Come over and help us,' to disregard which were disobedience to Heaven.'

Bishop H. U. Onderdonk on Regeneration.—An editorial notice of this work was prepared to accompany the extract on our first page. It has been withdrawn for this week in order to appear in connexion with other matter of a similar nature in our next. We recommend the extract to the attention of the reader.

"WEST POINT."

The article referred to below should not have appeared in our last; had the Editor seen the paper after the *make-up*, it would have been thrown out.

To the Editor of the Churchman.

Sir,—Your paper of last week contained an extract from the Gambier Observer under the above title, relating to the arrest and suspension from duty, some time since, of the Rev. Chaplain and Professor of Moral and Political Science in the Military Academy.

As the Observer is published under the eye of the Rt. Rev. Bishop of Ohio, who was himself formerly Chaplain and Professor at West Point, its Editor ought to know that "all publications relative to the Military Academy, or to transactions at the Military Academy, are (by one of its regulations) strictly prohibited" to the members of the institution; and that therefore no public explanation of the facts noticed by him can, with propriety, be given before the War Department shall have acted on the subject. This may probably be soon, as the Secretary of War is understood to be now on his return to the seat of government.

Washington College.—We have had the pleasure of attending the public Examination of Washington College, which was continued for nearly a week, and have been gratified with the result. The President and Professors are laboring with zeal and ability to promote the welfare of the pupils, and the prosperity of the institution. Two Committees, one on the part of the Diocese, and the other on the part of the College, were appointed to be present during the Examination: their joint report will be published in our next. We shall be pleased if we are able at the same time to give a notice of the Commencement.

BOOKS OF DEVOTION.

In its appropriate column will be found the advertisement of the Agent of "The Press" of a variety of Books of Devotion.

It gives us pleasure to learn from the Agent that the sale of books of this description is gradually increasing at the establishment of which he has the charge. This fact is conclusive evidence to our mind of the gradual, but sure and steady progress of sound evangelical religion among the people. "Behold, he prayeth," was the exclamation of one in reference to him who but a short time previous had been a persecutor of "that way," of which he was afterward the able and fearless champion. Prayer is ever the evidence and recognition of our discipleship. A proper sense of the infinite distance between us miserable sinners and the Majesty of Heaven, will always create a modest diffidence in our ability to approach the throne of grace with suitable and appropriate language, without the aids furnished by the excellent works of devotion prepared by many of our most talented and pious divines. Having the fullest confidence in the great usefulness of such works, we most cheerfully recommend them to the people of our communion.

Sunday School Visiter.—We are requested to state that in consequence of the absence of the editor of this periodical from this city, the number for August has been unavoidably delayed one week beyond the usual time of issuing it. It will be ready for distribution next week. The Children's Magazine has also, in some cases, been delayed, that it might be done up in the same wrapper with the Visiter.

We beg leave to call the attention of such of our readers as are members of the General Convention soon to assemble in the city of Philadelphia, to the advertisement in another column, of the Canons of 1832. Indeed this is a document which should be in the possession of every Episcopalian, whether clergyman or layman, who feels an interest, or takes an active part in the affairs of the Church. Every Churchman should be well acquainted with the Church's laws.

For the Churchman.

Mr. Editor,—In an article under the head of "*What has the Church done for Seamen*," taken from "The Missionary," which appeared in "The Churchman" of last week, there occurs the following sentence:—"*But what has our Church done for Seamen?* It is not many months since we had occasion to know, that calls had been made repeatedly by seamen for our Prayer Books, *and made in vain.*" I wish it had been stated upon what society, connected with our Church, those repeated calls for the Book of Common Prayer, for the use of seamen, had been made, and made in vain. I have been connected with the Auxiliary New-York Bible and Common Prayer Book Society, of this city, from its inception to the present moment, and can assure the Episcopal public that I know of no instance in which such an application has been refused by that Society. On the contrary, it is within my personal knowledge that the naval and merchant service have been favorite fields of operation with its Board of Directors—that *large donations* have been made from time to time to both those branches of our marine, particularly to the United States' Navy.

The Rev. Cave Jones, for many years Chaplain on this station, never allowed a ship of war to go to sea, from this port, without being well supplied with Prayer Books. Such, too, was the case during the Chaplaincy of the Rev. Addison Searle—by whom, also, the Naval Chapel, and its attendants who were unable to do it themselves, were fully supplied from our depository.

I feel it to be a simple act of justice to the meritorious and truly liberal society it is my happiness to represent, to make this statement to relieve it from any portion of the odium which might otherwise attach to it, by reason of the statement in "The Missionary."

That statement was, no doubt, honestly made without the knowledge of the facts above mentioned. All I regret in it is, the absence of a sufficient degree of *explicitness* to direct the reader's attention at once to the *delinquent society*.

Floyd Smith,
Agent Aux. N. Y. Bible and Com. Prayer-book Soc.

For the Churchman.

DEPUTIES TO THE GENERAL CONVENTION.

The subscriber would hereby respectfully remind his brethren, the clerical and lay deputies from this Diocese to the General Convention, of the following provision contained in the IXth of our Diocesan Canons, Section 2,—"It shall be the duty of the deputies elect, to signify to the Bishop, on some day within three weeks of the meeting of the General Convention, and at least one week before such meeting, their acceptance of the appointment, and their intention to perform its duties; in default of which the Bishop shall designate, from the list of provisional deputies, so many as may be necessary to insure, as far as practicable, a full representation of the Diocese."

The deputies elect are the Rev. Thomas Lyell, D. D., the Rev. John Reed, D. D., the Rev. Henry Anthon, D. D., the Rev. Francis L. Hawks, D. D., Peter A. Jay, Esq., Thomas L. Ogden, Esq., the Hon. James Emott, and Stephen Warren, Esq.

The day appointed for the meeting of the General Convention is Wednesday, the 19th day of August, in the City of Philadelphia.

Benjamin T. Onderdonk.

New-York, July 28, 1835.

ACKNOWLEDGMENT.

The undersigned acknowledges the receipt of $65 25, from the members of the Bible Class of St. Paul's Chapel. This sum, together with $50 previously received, (making an aggregate of $115 25,) is part of the amount arising from the sale of 500 lithographic copies of a "View of Athens," which was done in pencil and presented to the class by Mrs. Hill. The copies have been sold at twenty-five cents each, and the net profits are to be devoted to the benefit of the Mission Infant-School at Athens.

J. F. Schroeder.

New-York, July 28, 1835.

The following letter from Mrs. Hill, addressed to the class, has just been received; and instead of delaying until their next meeting in the fall, it is now communicated for their satisfaction, and for the gratification of the friends of the cause.

"*Athens, March* 10, 1835.

"To the Members of the Rev. Mr. Schroeder's Bible Class.

Dear Ladies—Among the numerous friends who have evinced their interest in our mission, there are none who more deserve our grateful acknowledgments than yourselves. Before we left America, we received from the Rev. Mr. Schroeder many gratifying proofs of the deep interest which he felt in our undertaking. As soon as our many wants were made known to the Christian public, you were among the most forward to supply them; and the possession of a *beautiful pair of globes* which you presented, constantly remind us of your liberality. Again we learn that you have been exerting yourselves in a manner most gratifying to us. We could hardly believe, that any thing so insignificant in itself as the *sketch of the dismission of our Infant School* could have been made so profitable. Christian philanthropy is the true *alchemy* which turns every thing to gold; and you, dear friends, seem to understand how to make use of it. Will you accept our sincere thanks for all that you have done for us, and believe us, we have not been ungrateful. I sent about a year ago, a small pacquet containing some specimens of the work of our pupils, among which was a trifle for you, but I regret to hear that it has miscarried.

It is not necessary now to enter into any detail respecting the work in which we are engaged; so much has been written by others, as well as ourselves, that you must long have been acquainted with the most interesting particulars respecting it. I cannot forbear mentioning, however, that for the last six months, our schools have been more flourishing than at any former period. We have now near five hundred in constant attendance.

I have often wished, if possible, to convey to our friends in a manner which would be *felt*, the state of society as it exists here, but it is very difficult to do so. We, together with England, have so long enjoyed the advantages which the Reformation brought to mankind, that it is almost impossible for us to realize what is the state of society where *the Bible is an unknown book*. Greece has not only to contend with the evils to which ages of darkness have subjected her, and made her boasted Christianity but a name; she is also threatened with all those prevalent among the other nations of Europe, who, although considered highly civilized, still remain in great spiritual darkness. It is therefore with increased anxiety that we see the introduction of those follies which are calculated to make man forget the end of his being; and we strive with renewed energies to establish some counteracting principle. We turn with affectionate interest to *the youth*.

In a few years they are to be the governing and the governed. These we wish deeply to imbue with *the morality of the Gospel*. This is our present work. In the community where we reside, it is slowly and silently taking effect. God grant that we may be enabled to extend these means. We have said it often, and now repeat it:—*On the moral and religious instruction of the youth of Greece, its future prosperity depends.* Morality, as we understand it, cannot be taught but by those who have learned, through the Spirit of truth, how to value it.

We claim your further assistance in the accomplishment of this work. And we beg of you to strengthen our hands by your prayers.

Permit me to call myself your sister in Christ,
F. M. Hill."

*** Any friends of the Greek Mission who may reside at a distance from the city, and wish to obtain copies of the "View of Athens," (a few of which are not yet disposed of,) will please address "the Rev. J. F. Schroeder, 77 White-street, New-York."

For the Churchman.

Mr. Editor,—Agreeably to the order of a meeting of the clergy of Fairfield county, I send you the following extracts from the minutes for publication.

At a quarterly meeting of the clergy of Fairfield county, held at the house of the Rev. Jackson Kemper, D. D., in Norwalk, on the 12th day of February, 1835; the Rev. Jackson Kemper, D. D., ex officio President, in the chair; it was resolved, That the subject of Temperance be made the order of the day for our next meeting, and that the members attend prepared to act upon it.

At a quarterly meeting of the clergy of Fairfield county, held at the house of the Rev. Nathaniel E. Cornwall, in Southport, on the 18th day of June 1835, the following members were present.

The Rev. Nathaniel E. Cornwall, ex officio President.

The Rev. Jackson Kemper, D. D., Rev. Rodney Rossitter, Rev. Joseph S. Covill, Rev. George C. Shephard, Rev. Gurdon S. Coit, Rev. David G. Tomlinson, Rev. Joseph H. Nichols, Rev. Lemuel B. Hull.

The Rev. Dr. Kemper introduced the following resolutions, which were seconded by the Rev. Mr. Shephard, and unanimously adopted.

Resolved, That this meeting regards with unfeigned satisfaction the progress of the Temperance reformation, and recommends to all the members and friends of the Protestant Episcopal Church within this county, to use their influence and hearty co-operation to promote it; that the use of ardent spirits, as a beverage, may cease from among us.

Resolved, That the foregoing resolution be published in the Churchman and Episcopal Recorder, with the names of the clergy of the county who approve of it, so soon as the Secretary shall learn the decision of the absent members.

Subsequently, the Rev. Messrs. Ambrose S. Todd, Samuel C. Strattan, Wm. Barlow, and Charles J Todd, the only absent members, have given their unqualified approbation.

By order of the County Meeting,
Lemuel B. Hull, *Secretary*.

Danbury, July 30th, 1835.

SUNDAY SCHOOL REPORTS.

THEOLOGICAL SCHOOL.

Since the last anniversary the school taught in the basement of St. Peter's Church has undergone some change in respect to the persons who direct its operations. It was formerly under the exclusive management of the Seminary Sunday School Society: but has been so far separated as to become merely a branch of that Society, under the name of "Seminary Sunday School, No. 1, in St. Peter's Parish." Its constitution cannot be altered or amended without the consent of the Sunday School Society; but in all other respects it is under the management of the teachers belonging to it, together with the Rector of the parish as President. All its inferior offices are required, as heretofore, to be chosen from the students of the Seminary. Of the present number of teachers eighteen, together with the Superintendent, are students, and six of the female teachers have been pupils in the school. We are gratified in being able to state that all our teachers are communicants in the Church.

Our teachers' meetings are held monthly, at which the Rector, or in his absence the Superintendent, presides. At these meetings the teachers are expected to report concerning the extent and result of their labors among their respective classes and districts, during the preceding month. After this, such practical remarks as may suggest themselves to the presiding officer, are usually made. The meetings are opened and closed with suitable devotional exercises.

Our former excellent system of visiting is still continued, and when vigorously pursued is found greatly conducive not only to the numerical prosperity of our school, but to the religious welfare of the surrounding poor. Numbers are to be found in our neighborhood, who never enter the precincts of God's house, and who perhaps seldom think of the concerns of eternity, except when led to it by the pious conversation of some friendly visiter. Upon such the Word of Life, distributed in the form of tracts, prayer-books and Bibles, and followed by frequent conversational visits, exerts not unfrequently a salutary tendency. Instances have been known of foreign communicants, who, since their arrival in this country, had been living in neglect of public worship, and even of dissolute persons being brought by these means to attend the services of the sanctuary.

It will be seen by our Register, which has been revised during the past year, that the number of our scholars has greatly diminished. This has been owing to several causes. No less than four other schools have been established in our immediate vicinity, and these have drawn away many children from us. In former years, also, the larger scholars were permitted to worship with the congregation after the exercises of the school were closed. Now none are allowed this privilege except those whose parents are pew-holders. The others remain in the school-room with two or three of the teachers, and have the service read to them. In consequence of this arrangement many parents have become dissatisfied, and have sent their children elsewhere. The extreme severity of the winter has also operated against us. But this evil has been greatly counteracted by the usual benevolence of the "Female Mite Society," through the active exertions of their Treasurer, and by the increased activity of a "Sewing Society," composed of the female teachers of the school and some benevolent ladies in the vicinity. Many little sufferers, by their instrumentality, have not only been rescued from cold and nakedness, but brought within the reach of an influence, which, by the Divine blessing, may result in their eternal good. To each of these associations of ladies, we feel that our warmest gratitude is due; but we tender them not our gratitude as any part of their *reward*, since for *that* they should, and doubtless do, only look to Him who forgets no "labor of love."

There has been formed among the children a "Cent Society" for missionary purposes, which we trust will be productive of no little benefit. There are at present about fifty subscribers, each paying one cent weekly. To each subscriber is distributed monthly a paper descriptive of the worship, manners and customs of the heathen. For these interesting little papers we are indebted to the liberal gratuity of the "American Board" through their agent in the city. Many of the children appear greatly interested in the object of their association. Several have subscribed an additional cent, and some have not unfrequently given as much as six and a quarter and twelve and a half cents. The Society was commenced in June last, and the sum collected amounts at present to twenty-six dollars, which is to be forwarded to the "Domestic and Foreign Missionary Society," for the benefit of the China Mission.

A few words on the spiritual condition of our school, and we have done. It is at all times reasonable to expect that our success in any cause should be only in proportion to the exertions which we make in its support. But not unfrequently through the blessings of a gracious providence, does our success far exceed the amount of our labors. We are deeply sensible that such has been the case with us during the past year. For although we can point to but two of our charge who have renewed their baptismal vows and commenced *in earnest*, as we trust, the Christian course, yet we feel that even this is *far, very far* beyond our just reward. God grant that a sense of his unmerited goodness may lead us in future to be more active and diligent, more humble and fervent in spirit, and more under the influence of pure and holy motives in the great and all-important cause in which we are engaged.

UNION PLACE SCHOOL.

The Seminary Sunday School No. 2, at Union Place, has been in existence for the space of two years, and has always been under the charge of the students of the General Theological Seminary. Rev. Dr. McVickar furnishes the pecuniary aid necessary to sustain the school. Our place of meeting is in the Public School-room in Broadway, above 21st Street. The disadvantages under which we labor are many and various; the one which we most feel is the want of ministerial services.

It is our firm belief that an active and zealous minister could raise a congregation in a short time, composed of the persons residing in the immediate neighborhood. The population around us, we are sorry to say, are generally devoid of even the profession of religion. A church here would be a light shining in a dark place, and would materially improve a population at present destitute of the preached word.

Owing to the want of funds and teachers, we have not been able to carry on as regular and enlarged a system of operation as the number of scholars would otherwise enable us to do.

We have no incidents to relate, but would merely remark that no one ought to enter upon the privilege of Sunday school instruction, unless with the determined and prayerful resolution to be faithful and regular in teaching, and especially in visiting, and that no school can prosper unless the teachers, individually as well as collectively, present the "little ones of their care" before the throne of grace.

INTELLIGENCE.

On the afternoon of Friday, the 24th of July, at an Ordination held in St. Paul's Church, North-Providence, R. I., by the Right Rev. Bishop Griswold, Peter R. Minard and ——— Newman, (recently a Baptist clergyman,) were admitted to the Holy Order of Deacons. Evening prayer was read by the Rev. Mr. Hathaway, and the candidates presented by the Rev. Dr. Crocker.

In the evening of the same day, in Grace Church, Providence, Henry M. Davis and Henry Waterman, (graduates of the General Theological Seminary) were admitted to the same holy order, by Bishop Griswold. Evening prayer was conducted by the Rev. Messrs. Cook and Newman, and the candidates presented by the Rev. Mr. Clark. The sermon, on both occasions, was preached by the Bishop.

Ordination and Institution.—On Wednesday morning, at an Ordination held at St. Matthew's Church, South Boston, by the Rt. Rev. Bishop Griswold, the Rev. Horace L. Conolly was admitted to the order of Priests. The sermon was preached and the candidate presented by the Rev. Dr. Wainwright. In the afternoon, the Institution of Mr. Conolly, as Rector of the church, took place; evening service by the Rev. Mr. Millet; the sermon by the Bishop, and the administration of the communion by the Rector. The rain, which was incessant during a great part of the day, prevented many from attending who would have otherwise been there. The sermons were both good, and the exercises, notwithstanding the small number present, were interesting. May God clothe the new Rector with salvation and fill him with his Spirit, that he may be enabled not only to sow plenteously but to reap plenteously, and that his flock may daily increase in number, in spirituality, and good fruits.—*Christian Witness.*

Ordination.—On Tuesday, 28th of July, 1835, the Rt. Rev. Dr. Moore held an Ordination in St. John's Church, Richmond, when the Rev. Samuel I. Johnson of Wadesborough, North-Carolina (the Bishop of that diocese having authorized the Bishop of Virginia to officiate for him during his absence,) was admitted to the order of Priesthood. Morning service was celebrated by the Rev. R. B. Croes, the Rector of St. John's; and the sermon preached by the Rev. H. M. Bartlett, of Petersburg, who also presented the candidate.—*South. Chm.*

Confirmation.—On Sunday, the 19th of July, the Rt. Rev. Bp. Moore confirmed 20 persons in Christ Church, Alexandria.—*Ibid.*

Diocese of New-Jersey—Communion, Catechism, and Confirmation. On Saturday evening, July 11, in the chapel temporarily occupied by the congregation of St. Matthew's Church, Jersey City, prayers were read by the Rev. Mr. Davies, and the Bishop preached. On Sunday morning, 12th, fourth after Trinity, the Rev. Dr. Barry read morning prayers, and the Bishop preached, and administered the holy communion. In the afternoon, after evening prayers, the children were catechized by the Rector; after which the Bishop examined them, and addressed the congregation on the subject of the religious instruction of the young. In the evening, the Bishop preached, and administered confirmation to *six* persons. It is matter of high gratification to record that the beautiful stone edifice in course of erection by this congregation, is now to be finished without delay, and, with the favor of God, will be ready for consecration in the month of October. "It is not through any deficiency of zeal and energy on the part of Dr. Barry," said Bishop Doane, in his late Address to the Convention, "nor yet of every disposition on the part of his devoted little flock to do what they can for its completion, that the house of God among them still remains unfinished. They are few in number, and of limited means. They are erecting a substantial and becoming edifice of stone. They are determined not to contract a debt. They therefore build the wall as they have means,—doing well what they do. It is a case which deserves the patronage of those whom God has made his stewards. The silver is his, and the gold is his. Where can they bestow it better than on the sanctuary, where 'incense' is to be offered to his name, 'and a pure offering?'" Since the Convention some of the ladies of the parish, to whose zeal and industry a great part of what was done before is due, have undertaken, with the resolution of their sex, to accomplish the work. Their application to the liberal citizens of New-York (for *one hundred* subscriptions of *ten* dollars each) has been most generously met, and will, without doubt, be completely successful. Blessed be God that among his manifold mercies to his Church, the descendants of those women 'which were early at the sepulchre,' and brought 'sweet spices' to anoint the Saviour, cease not from among us! With Paul, we have much occasion to remember 'those women which labor with us in the Gospel,' 'whose names,' we trust, 'are in the book of life.'

The Missionary.

Interesting Ordination.—The following extract from the letters of a correspondent at Boston will be read with pleasure by all friends of the Church. It is no small tribute as well to the reasonable claim of the Episcopal Church to an Apostolic constitution of government as to the moral courage of the individuals themselves, that young men, situated as two of these gentlemen were, should have taken so decided a step as to have enlisted themselves under the banner of apostolic order and evangelical truth. From some personal knowledge of the nature of the obstacles industriously thrown in their pathway, we congratulate them and the Church on their triumphant entrance "by the door" unto the sacred ministry. May God bless their labors abundantly in the cause of "Christ and the Church."

"There was a very interesting and impressive service at Trinity Church yesterday afternoon. A special ordination was held by the Bishop, and three young gentlemen admitted to Deacon's Orders. The names of the candidates were Samuel M. Emery, of New-Hampshire, Abraham Kaufman, of Pennsylvania, and Horatio Southgate, jr., of Maine. Messrs. Kaufman and Southgate are members of the Andover Theological Seminary, on the eve of their graduation; who, after a dispassionate investigation of the argument, have conformed to our Church, in the full conviction that her doctrines, discipline, and worship are in strict accordance with 'evangelical truth and apostolic order.' The afternoon service, which was delayed until 5 o'clock in order to give the ministers and members of all the congregations an opportunity of attending, was conducted by the Rev. Dr. Wainwright, Rector of the church. The lessons were read by the Rev. J. S. Stone, of St. Paul's Church, and the sermon delivered by the Rt. Rev. Bishop Smith, of Kentucky, from 1 Tim. iii. 10 and 13. It was a truly primitive and apostolic discourse, in perfect harmony with the solemnities of the occasion, and keeping in view that provision of the rubrics, which require, that the sermon or exhortation 'shall declare the duty and office of such as come to be admitted deacons; how necessary that order is in the Church of Christ; and also how the people ought to esteem them in their office.' The candidates were presented by the Rev. Mr. Croswell of Christ Church, and the momentous responsibilities of ordination passed upon them by the hands of the Rt. Rev. Bishop Griswold. The Lord's Supper was then administered, as usual, and the services were brought to a conclusion just as the day was closing. Seldom has the writer been present at an ordination under circumstances, which seemed calculated to have a weightier and more salutary impression."

The Missionary.

Extracts from the Biblical Repository.

We learn that an ecclesiastical history of New-England has been prepared by a venerable writer, who already enjoys an enviable reputation for his familiar and accurate knowledge of our history. He has had the best means for acquiring information which our country affords. We think that his history, which we trust will soon see the light, will entirely remove the doubts which have been at various times thrown over the motives of the early settlers of New-England.

We hope it will.—*Ed. Churchman.*

The new translation of Hug's Introduction to the New Testament, by Mr. Fosdick, is to be accompanied with Notes by Prof. Stuart.

A new edition has been published at Hartford, of the Archbishop of Canterbury's translation of the genuine epistles of Clement, Polycarp, Ignatius, Barnabas, the Shepherd of Hermes, the martyrdoms of Ignatius and Polycarp, with preliminary discourses, and with Cave's biographical notices.

Mr. Robinson's New Testament Lexicon is advancing as fast as the nature of the undertaking will allow. It will appear, we believe, in the latter part of the present year.

The principal Chinese libraries in England are the following: 1. The late Dr. Morrison's, now deposited at the Mission-house, Austin Friars, London. 2. The one at the British Museum, 600 volumes. 3. That of the East India Company. 4. The one belonging to the London University, presented by Dr. Gregory and Mr. Bentley. 5. That of the Royal Asiatic Society, amounting to 2610 volumes, presented by Sir G. Staunton. There are in a library at Paris, 4000 Chinese volumes.

The following pensions have been lately given by the British government. Prof. Airy, Mrs. Somerville, and Sharon Turner, each 200*l.* per annum; James Montgomery, 15 *l.*; and Milman, a church preferment worth 1200*l.* or 1400*l.* To Mrs. Hemans, Sir Robert Peel gave a donation of 100*l.*, also providing an office for one of her sons.

The number of quills imported into London in 1834, was 18,732,000. The Messrs. Gillot, of Birmingham, employ 300 hands in making steel pens, and consume 40 tons of steel per annum. The whole number of steel pens produced in England is 220,000,000 per annum. One ton of steel will produce 1,935,360 pens.

NOTICE.

The next annual Convention of the Diocese of New-York will be held in Trinity Church, in the city of Utica, on *Thursday, the first day of October next*, at 10 o'clock A. M. By order of the Bishop,

Francis L. Hawks, *Secretary.*

New-York, August 3, 1835.

In obedience to the directions of the second canon of this Diocese, adopted in 1834, the Secretary calls the attention of the churches to section 4th of said canon, which is in the words following:—

"The appointment of a lay deputy to the Convention of this Diocese shall be certified in writing by the Rector of the parish of which he is a representative, or by one of the wardens, or by the clerk of the vestry of such church: and no other certificate of the appointment of any lay deputy or deputies to the Convention of this Diocese shall be allowed or received, and no lay delegate shall be entitled to a seat in the Convention, unless he be entitled to vote for wardens and vestrymen of the church which he is appointed to represent."

NOTICE.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

The Triennial Meeting of this Society will be held at Philadelphia during the week of the meeting of the General Convention of the Church.

☞ In addition to those who are members of the Society, by the payment of three dollars or more, all clergymen, and the superintendents of schools auxiliary to the General Union, are also members.

F. H. Cuming, *Secretary of the Society.*

ASSOCIATE ALUMNI

Of the General Theological Seminary of the Protestant Episcopal Church in the United States.

TRIENNIAL MEETING.

The Triennial Meeting of the Associate Alumni will be held in St. James' Church, in the City of Philadelphia, during the session of the next General Convention. The Association will meet on Thursday, August 20th, at 5 P. M. It is expected that an Essay will be read by the Rev. Mr. Lucas, of Auburn, N. Y.; the substitute is the Rev. Edward Ballard, of Pittsfield, Mass. An address is also expected from one of the Right Rev. Bishops of our Church. By order,

Bobert B. Van Kleeck, *Recording Secr'y.*

*** The Editors of the Episcopal Recorder, Southern Churchman, Christian Witness, and other Episcopal periodicals are respectfully requested to give the above notice one or more insertions.

GENERAL THEOLOGICAL SEMINARY.

The next stated meeting of the Board of Trustees of the General Theological Seminary will be held on the Friday of the week preceding the meeting of the General Convention, viz. on Friday, the 14th day of August next. The meeting will take place in Trinity Church, in the City of New-York, at eight o'clock, A. M.

By order.

July, 1835. H. Anthon, *Secretary.*

JOURNALS OF CONVENTIONS.

The Secretary of the General Protestant Episcopal Sunday School Union respectfully solicits the Secretaries of Diocesan Conventions to furnish him, at as early a day as possible, with a copy of the Journals of their last Conventions, that he may make out from them a table of the Sunday School statistics of our Church. Will our other periodicals do him the favor to give this notice an insertion?

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of the following donations since his report of the 15th ultimo.

Five dollars from Mrs Jacob Sherred for the China mission.

One hundred dollars from Miss Eliza Turner, to constitute the Rev. Thomas H. Vail, A. M., and the Rev. Peter R. Minard, A. B., *patrons* of the Society. And

Fifty dollars from the Rev. Samuel H. Turner, D. D., to constitute the Rev. Alexander H. Vinton, M. D., a *patron* of the Society.

These contributions to be appropriated to the benefit of the China mission.

Two dollars from a member of St. Luke's Church, New-York, by the hands of the Rev. John M. Forbes for the China mission.

Nine dollars from the "Association of Calvary Church, Homer, Courtland county, N. Y., for the promotion of Christianity," by their Treasurer, Mr. J. B. Hibbard—appropriated as follows, viz.—For the African mission 60 cents, for the China mission 50 cents, for the new States 50 cents, for the Green Bay mission $2 35, for general purposes $5 05.

Three dollars for the Missionary Record for 1835 from the following persons—Julius A. Perkins, Daniel Glover, and the Rev. H. Gregory.

Fifteen dollars from the Rev. W. W. Spear, of Salisbury, N. C., left anonymously by a member of his congregation, for foreign Missions, by G. K.

Five dollars from a young Christian, by G. K. for China mission.

One hundred and six dollars and seventy-five cents, contributed by the "Protestant Episcopal Association of Christ Church, St. Louis, for the promotion of Christianity," per their Treasurer, Mr. Christian Saunders, of which sum $99 25 are for domestic missions, and $7 50 for general purposes.

Six dollars, being two months' contribution to the Society from the family mite box.

James Swords, *Agent, &c.*

Aug. 6, 1835.

AUXILIARY NEW-YORK BIBLE AND COMMON-PRAYER BOOK SOCIETY.

The Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, gratefully acknowledges the receipt of *two hundred and fifty dollars* from Benjamin M. Brown, Esq., being a *legacy* left to this Society, by the late Andrew Murray, Esq.

Thomas Browning, *Treasurer*,
77 Maiden-lane and 134 Christopher-street.

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, as Special Agent to collect funds for the General Protestant Episcopal Sunday School Union, acknowledges the receipt—

From Trinity Church,	Utica,	of	$38 06
" St. Paul's "	Buffalo,		62 52
" Grace "	Rochester,		15 30
" St. Luke's "	do		69 78
" St. James' "	Batavia,		14 35
" St. Mark's "	Le Roy,		36 00
			$236 01

F. H. Cuming,
Sec'ry. Gen. Prot. Epis. S. S. Union.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer gratefully acknowledges the receipt (through the Rev. Mr Kip) of *fifty dollars*, contributed by the ladies of St. Thomas' Church, New-York, to constitute their Rector, the Rev. Francis L. Hawks, a Patron of this Society, and hopes that this good example will be followed by other churches.

Also, from three annual subscribers, *three dollars*.

Wm. H. Townsend, *Treasurer*,
6th August. 166 Barrow-street and Bank of America.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 6th from the following persons, viz.

Rev. W. R Whittingham—H. N. Fargo—A. E. Miller—Bishop B. T. Onderdonk—Thomas N. Stanford—David Ford 2—Rev. Wm. Richmond—Rev. Thomas S. Judd—Edmund Christian—Rev. F. Tremayne—Postmaster, Moscow—J. Watson, Postmaster—Smith & Harrington, 2—W. A. Harris—D. Finley—Morse & Harvey—P. E. Demill—Hanson Penn—Postmaster, Flushing—Postmaster, Pittsburgh—W. I. Williams—Belknap & Hammersly.

Received by the Gen. Prot. Episc. S. S. Union.

John C. Pechin—Postmaster, Allen's Hill—A. W. Bowen, *with remit.*—Wm. H. Brown—Leonard Ogilby, *with remit.*—Geo. W. Cartwright, *with remit*—Rev. F. H. Cuming—A. Lundon, *with remit.*—Thomas Latimer—R. H. Foster, *with remit.*

CANONS OF THE GENERAL CONVENTION.

The Canons of the General Convention, as adopted by that body at its session of 1832, for sale at the Protestant Episcopal Press, 46 Lumber-street.

JUST RECEIVED,

From the publishers, a fresh supply of

The Primitive Creed Examined and Explained,—

The Primitive Church compared with the Protestant Episcopal Church of the present day,—

Christianity Vindicated in seven discourses on the External Evidences of the New Testament, with a concluding Dissertation. By the Right Rev. John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

Also, The Spirit of Hebrew Poetry, by J. G. Herder. Translated by James Marsh.

BOOKS OF DEVOTION.

For sale at the Protestant Episcopal Press, 46 Lumber-street, the following books of devotion.

Blomfield's Family Prayers.

Bishop Griswold's Family Prayers, adapted to various occasions of social worship.

Bishop Mead's Family Prayers, collected from the sacred Scriptures, the Book of Common Prayer, and the works of Bishop Wilson.

Christian Offices, for the use of Families and Individuals, compiled from the Liturgy of the Protestant Episcopal Church, and from the Devotional Writings of various Authors: together with selections of passages of Scripture, and a Calendar pointing out a suitable portion of Scripture for the Family Worship of every day of the year. Second edition. Revised and materially improved. By William Edward Wyatt, D. D., Rector of St. Paul's Church, Baltimore.

New Manual of Private Devotions, in three parts: containing Prayers for Private Persons; Offices,—of Humiliation—for the Sick—for Women—for the Holy Communion, with occasional Prayers. Corrected and enlarged by the Right Rev. L. S. Ives, Bishop of the Diocese of North-Carolina. The third New-York edition. To which is added a Friendly Visit to the House of Mourning, by the Rev. Richard Cecil, M. A., late Minister of St. John's Chapel, Bedford-Row, London.

Offices of Family Devotions, from the Liturgy. Arranged by the Right Rev. Bishop Onderdonk, of Pennsylvania.

Devotions for the Family and Closet, from the Manual of a Country Clergyman.

Cotteral's Family Prayers, composed principally in expressions taken from the holy Scriptures, and from the established services of the Church of England.

Jay's Morning and Evening Exercises for every day in the year.

Sacra Privata: the Private Meditations and Prayers of the Right Rev. Thomas Wilson, D. D., late Lord Bishop of Sodor and Man. Accommodated to general use.

The Christian Altar, or Offices of Devotion for the use of Persons receiving the Lord's Supper, together with a Treatise relating to that Sacrament, and Directions for the Communicant's daily walk with God. By William Edward Wyatt, D. D., Rector of St. Paul's Church, Baltimore.

The Communicant's Companion, containing Prayers and Meditations for use at the Administration of the Holy Communion, with Directions to the Communicant, and the Communion Office, according to the order of the Protestant Episcopal Church in the United States.

A Companion for the Altar; or Week's Preparation for the Holy Communion: consisting of a short explanation of the Lord's Supper, and Meditations and Prayer proper to be read before and after receiving the Holy Communion, according to the form prescribed by the Protestant Episcopal Church in the United States. By John Henry Hobart, D. D., late Bishop of the Diocese of New-York.

Also, a general assortment of the Book of Common Prayer, of every size, and in a great variety of binding.

Floyd Smith, *Agent.*

FEMALE SCHOOL.

Miss Calhoun will re-open her School on Tuesday, September 1st, at No. 92 Twentieth-street, opposite St. Peter's Church. August 8—3t.

SELECT SCHOOL.

Cornelius H. Edgar's *Select Classical and English School*, will re-commence on Monday, August 31st. The number of pupils is limited to *twenty*. Instruction is given in the French Language and in Penmanship by teachers of acknowledged competency.

He refers by permission to Rev. Dr. Mathews, Rev. J. F. Schroeder, and to the following who are among his present patrons: David Banks, Esq., Isaac A. Johnson, Esq., E. Benson, Esq., Mr. A. P. Halsey, Mr. Cornelius Eaker, Mr. M. B. Edgar. 8t

From the (London) Christian Observer.

Missionary Hymn.

Wafted o'er the breast of ocean,
Hark! a voice attracts the ear;
Hush'd be ev'ry rude commotion;
Soft and low it murmurs near—
"Lo, we perish! ye can save:
Fearless cross the billowy wave."

Yes, ye heard it, sainted spirits,
Throned in radiance ever bright,
Where, exalted, each inherits
Glory in yon world of light;
Heard it, and obey'd the call;
Served your God, and left your all.

And ye hear it, ye who hasten
In the path by martyrs trod,
Human suffering to lessen,
Souls immortal bring to God:
Foll'wers of your gracious Lord,
Mercy will your names record.

Who hears not the invitation,
"Come and help," from many a land?
Who would not proclaim salvation
Fearless at his Lord's command;
Making glad the wilderness
With his messages of peace?

Praise and blessing never ending,
Jesus! to thy name be given;
Thou didst once, for man descending,
Leave the highest throne of heaven:
Souls by thee redeem'd shall swell
Songs of love unspeakable. C. Q.

INTERPRETATION OF PROPHECY.

Whatever tends to facilitate the enlightened study of Scripture prophecy, is confessedly valuable to devout men, as it strengthens the general evidence of Christianity, enlarges the sphere in which the human mind may contemplate the communications of the Supreme Intellect, and guards against those evils which have so often resulted from the intrusion of inconsiderate and incompetent speculators into this department of inquiry. Lord Bacon, in his 'Advancement of Learning,' wished to have a 'history of prophecy,' wherein 'every prophecy of Scripture might be sorted with the event fulfilling the same, throughout the ages of the world, both for the better confirmation of faith, and for the better illumination of the Church, touching those parts of prophecies which are yet unfulfilled:' and though much has been done in this department since his times, much undoubtedly remains to be accomplished. It is of the greatest consequence to have some clear notion what prophecies refer to ages past, and have reached their consummation, and what remain unaccomplished; to know what predictions related to the more immediate interests of the Jewish people, at or near the times in which the prophets wrote, and which of them belong more comprehensively to the future and permanent interests of the Church of Christ. Such a distinction is the more necessary on account of the wild theories of certain recent speculators upon unfulfilled prophecy, who mix and confound together subjects which have no natural connexion, heedlessly applying prophecies and denunciations which have already met their accomplishment, (as in the case of Egypt, Moab, Tyre,) to the future overthrow of the papal nations, and the downfall of Antichrist and infidelity. In all former times the study of the prophecies was supposed to require adequate learning; some fixed principles of Biblical criticism; an ability to estimate the force of evidence; a capacity to discriminate between predictions which have and those which have not received their completion; a moderate acquaintance with geography and chronology; together with such an estimate of the proper province of reason, and of the necessary limits of human understanding, as might prevent a rash and peremptory decision, upon points concerning which 'the angels in heaven' are declared, by our Lord himself, to have no precise knowledge, and 'which the Father hath reserved in his own power.' But, in the present day, these obvious pre-requisites seem to have been voted utterly useless; the safe rules which guided better understandings have been thrown to the winds; ignorance has assumed the tuition of ignorance, and presumption has uttered its bold anathema, where piety ought to have been content to pray, and patience to wait. Some men seem to approach the sure word of prophecy in pretty much the same spirit as that in which Alexander applied to the priestess and the oracle of old—to dictate, not to entreat; to decide rather than to consult; determined to find, or to force an answer: or, as Saul inquired of the pythoness of Eudor, apparently not at all concerned whether the inspiration came from above or from below. The immediate effect of the very superficial writings of such persons, we regret to say, has been to attach discredit to the whole subject of unfulfilled predictions; to weaken the faith of the devout; to point the sneers of the profane; to give to those who call themselves philosophical unbelievers what they deem a triumph, and, in a word, to put the study of prophecy many degrees more backward than it was before.

Eclectic Review.

From Townsend's Chronological Arrangement.

PARTICULAR PROVIDENCE ARGUED FROM THE FULFILMENT OF PROPHECY.

The peculiar value of the argument for the providence of God, which I shall deduce from this discussion, is derived from its allusion to facts and dates. The prophecies of the Bible demonstrate the truth of the religion of Jesus Christ: and those prophecies are not the general language of men who foretold future events at random as events which might possibly take place; the prophecies refer to exact and precise dates. The prophets mention the very time when the facts, which they foretold, should happen. Thus the exact time was declared when the children of Israel should come out of Egypt; and when they were at length delivered, we read, in the emphatic language of Moses, *on the self-same day it came to pass;* on the self-same day which was prophesied—*it is a night much to be observed*, because the exact fulfilment of prophecy demonstrated the providence of God. So it was also with the Babylonish captivity. Seventy years were appointed: and when the seventy years were over, the providence of God overthrew the kingdom of the Chaldeans, and brought in other powers who had never before heard of the God of the Jews; and who restored the captive tribes at the very time which the prophets had predicted. So it was with respect to the seventy weeks of Daniel, that the Son of God was born at the very time and place, and under the very circumstances which had been foretold. Now the passage before us has reference to one of the most remarkable of these proofs of the superintending providence of God. The prophets had foretold that the seventy years of captivity should be ended, and the Jews should be restored; and they added also that Jerusalem, which had been destroyed by the Chaldeans, should be built up again. The Jews were certainly restored at the appointed time: but when they proceeded to build the walls of the city they were opposed by the Samaritans, and by other nations, and the work was suspended for many years. Every application which was made by the Jews to the Court of Persia, was made in vain, until about the time when this psalm was written; and Jerusalem was then permitted to be built for this very remarkable reason. The Persians, who were the masters over the Jews, had been for many years at war with the Greeks. After many battles, by land and by sea, the Greeks became victorious. A treaty of peace was made between the two powers, and one article of that treaty was that no Persian army should come within three days' march of the coast. Now the city of Jerusalem was precisely that distance from the sea-coast, and the King of Persia, therefore, to strengthen the boundary of his empire, and to secure the general safety, gave the Jews the long desired permission to build the walls of Jerusalem at the very time that the prophets had predicted. The Persians did not consider the God of the Jews—the Greeks did not know Jehovah. Both nations pursued their own objects; their ambition, their hatred, their revenge, and their enterprises. Neither of them knew, nor thought, nor cared about, the God who telleth the number of the stars, and calleth them all by their names—the God of prophecy, the God of Christianity. Neither were remembering him; yet both were accomplishing his will—both were fulfilling his prophecies—both were effecting the designs of the Almighty.—*Eclectic Review.*

CONTRAST BETWEEN JUDAS AND THE OTHER APOSTLES.

There is throughout the whole character of Judas a cold-blooded and calculating spirit of selfish worldliness; a cautious and systematized hypocrisy, which contrasts darkly with the warm-hearted and transparent simplicity of the other Apostles. *They* possessed genuine loyalty and allegiance of heart. They were sincere in their attachment to the person of their beloved Master, and were not afraid to exhibit any subordinate motive which mingled with that devotion. In their most worldly frame, probe the heart and a burst of love and adoration flowed. If questioned as to the steadfastness of their attachment, jealous affection sensitively repels the suspicion, and plaintively exclaims, 'Lord, to whom shall we go? Thou hast the words of eternal life.' If a doubt be cast upon the sincerity of love, the wounded spirit, grieved by the insinuation, tenderly appeals to the Searcher of hearts, 'Lord, thou knowest all things: thou knowest that I love thee.' In the eleven, the spirit indeed was willing, though the flesh was weak, to accompany their adored Master to prison and to death; to die with him, rather than deny him. And yet we find *them* continually feasting hope with anticipations of a secular kingdom; and even in the prospect of it, 'disputing among themselves which of them should be the greatest.' The very Apostles who were most attached to our Lord and he to them; who cleaved to him the closest on the eventful night; who followed him to Gethsemane, to the judgment-hall, to the cross; and two of whom afterward suffered for his name's sake—these appear the least guarded in the expression of their hopes and feelings respecting a temporal kingdom; so that often we feel tempted to exclaim, 'Ye know not what manner of spirit ye are of.' The sons of Zebedee—one of whom lay in the Lord's bosom, and both of whom, in the fervor of love, would have called down fire from heaven to avenge an insult offered to their venerated Master—yet give free vent to the ambitious desire, as it arises in their bosoms, 'that they might sit, the one on his right hand, and the other on his left, in his kingdom.' Peter, who, regardless of all personal risk, would smite with the sword in defence of his injured Lord, inconsiderately expresses the crude suggestions of his sanguine and ambitious mind: he talks of his and his brethren's sacrifices for Christ, and their consequent expectations—'We,' he says, 'have forsaken all, and followed thee; what shall we have therefore?' They were honest, and therefore simple-minded: they had nothing to conceal. The characteristic and master-passion was in them pure, and they could *afford* to disclose every subordinate motive, every natural infirmity. But Judas *never* speaks of our Lord's temporal kingdom. The worldly-minded Judas, who had the bag—the covetous Judas, who was a thief, and would bear away what was put therein—the apostate and traitor Judas, who sold his Master, never speaks of the temporalities of the Messiah's kingdom. And why? Because with him they were the predominating, the exclusive motive of profession, and must be studiously concealed in the service of a spiritual Master. That tact, which is not more the offspring of perfect sympathy than of a radical hostility of natures, guided the hypocrite into all prudence. And even when the tyrant passion which mastered his base soul was stimulated to protest against an act which clashed with his worldly feelings and selfish interests, he contrives to mask the disparagement of his Divine Master with the guise of a virtue, and to cloak even covetousness with the garb of charity—'Why,' he asks, 'was this *waste* of the ointment made? for it might have been sold for more than three hundred pence, and given to the poor—not that he cared for the poor; but he was a thief, and had the bag, and bare what was put therein.'

(London) Christian Observer.

THE DEFECTION OF JUDAS.

The cool deliberation and steady perseverance with which Judas prosecutes his one object, are inexpressibly more awful and more hopeless than any solitary act could be, even of the most reckless desperation. The spectacle which Judas exhibits is not the piteous, though awful, spectacle of a wretch precipitated into crime by the impulse of strong passion and the agency of sudden and unforeseen temptation: it is that of one who had deliberately made up his mind to a certain amount of sin, and, within his self-prescribed limit, was insensible to every appeal; apparently unvisited by any compunctions of conscience, any relentings of heart. Even the base and collected selfishness—for surely selfishness alone it could have been—which shrunk back in alarm from extreme and unexpected consequences, but casts a deeper shade upon the utter insensibility of his heart to any tender or generous emotion, and the previous impenetrability of his conscience by any shaft of conviction. 'Hitherto shalt thou come, but no further,' was the compromise between conscience and covetousness. But not only the *range* but the *character* of sin, which this compromise expressly sanctioned, was abundantly sufficient to rivet upon a soul the chains of darkness, and seal it for the day of wrath to hopeless and irrecoverable ruin. The ear which could endure to hear repeatedly addressed to it the most awful warnings, and from One whose every act and word indicated omnipotent power, omniscient knowledge, and awful holiness; the countenance which sunk not, abashed and self-convicted, before the mild but piercing eye of the Searcher of hearts; the lip that shrunk not from profaning with a traitor-kiss the cheek of the holy Jesus, seem to belong to something *less* or *more* than man. The breast which, shielded, not by conscious innocence, but by callous obduracy, could confront and dare to the scrutiny the betrayed and injured Saviour, even while proclaiming his knowledge of the traitor—'Master, is it I?' and while leading on his murderers, could hear unappalled that meek but cutting appeal—'Friend, wherefore art thou come?'—*that* breast—shall I not say it?—must have enshrined, not a human, but a diabolical spirit. 'Have not I chosen,' said He who 'knew what was in man,' 'you twelve? and one of you is a devil!'—*Ibid.*

From the Religious Magazine.

CHRISTIAN IDOLATRY.

Of all the forms of Christian idolatry with which I am at present acquainted, the most reprehensible is that of bowing down to the human intellect. Go where we may, in city or country, among high or low, rich or poor, learned or unlearned, and whom do we find regarded as special favorites? Say what you will, they are the men of gigantic intellect. Not, in every instance, it is true, men of high classical attainments; for against these there are, at the present time, many prejudices existing, especially among those classes or ranks of society who may happen, at any time, to embrace but few of them. But after all, they are the men of acknowledged talents, whether they have ever been within the walls of a college, or not.

Now to these men, or rather to their intellects, men bow down; *Christians*, too often, as well as others. Who are the favorites among them? I do not ask who are the favorite politicians and statesmen—but who are the favorite ministers? Are they not the men of splendid intellectual powers, natural or acquired? Is it not to the men who can figure before a popular audience that universal homage is paid?

A minister of talents less popular may preach Christ and him crucified, year after year, and make the most faithful exposition of divine truth, with the most pointed application of that truth to the conscience, and few be converted, and for any thing which appears, as few be convicted of sin. Presently he is dismissed, under some specious plea or other; perhaps under the real one, that he is not popular. The labors of his successor are followed, almost immediately, by conviction and conversions. What is the conclusion? Why, obviously that the latter is the better preacher. But is it certainly so? Was not the first preparing the soil, and sowing the seed, and waiting with long patience, for the crop which the latter reaped?

We will not, surely, conclude that Christ was an indifferent preacher, because convictions and conversions were not more numerous under his actual ministry; and that his apostles, under whose preaching thousands were immediately pricked in their hearts, are to be preferred.* But would such a conclusion be more unjust than those which we are sometimes disposed to make?

But it is not in worshipping talented ministers alone that Christian idolatry is exhibited. The evil exists every where, especially in many of our schools. Indeed it seems to me to pervade the whole modern system of education. What is the tendency of the principles, the instruments, the processes—nay even the results—of some of those which are regarded as our best schools? What, indeed, but to enlarge the domain, and strengthen the powers of the intellect. How little is done for physical or moral advancement! How little

> "To make man mild, and sociable to man!"

How little to make him like the *Saviour* of man! How little to make him what he should be, for time and for eternity, and how much to make him what he ought not to be!

If these things are not so, why do some teachers do all in their power to sow the seeds, and dress and water the plants of precocity? Why, on the contrary, is every germ of benevolence and conscientiousness neglected? Why is the morally excellent pupil sometimes overlooked, while he who gives indications of a giant intellect is caressed, encouraged, —*worshipped?* Why does the fond mother's heart beat high with hope and joy, and the father's eye kindle, when the medal appears—the badge of high class honors? Why do our school-books abound with fragments, and anecdotes, and grave narratives which bring into favorable notice and hold up to juvenile view as models, the splendid, the shining, and the great, while they so rarely afford examples of the mild, the meek, the excellent, and at the same time, the unobtrusive, in human character? Lastly, why is the whole tendency of our systems of education—with few exceptions—worldly, to the exclusion of almost every thing moral or spiritual?

Again: if the species of idolatry to which I refer is not almost universal, why do we find the parent, even the Christian parent, in that most effectual and most successful school for the formation of human character, the domestic circle, ever inculcating, directly or indirectly, the same lessons which are repeated and confirmed afterward, from the infant school to the university; and, I am sorry to add, from the school of industry to the school of theology?

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* It is, we think, probable that a much greater number were converted by means of our Saviour's preaching than is generally supposed.

SELF-CONSECRATION.

The best and most eminent men in the ordinary spheres of human operation have been those who, with peculiar ardor, have consecrated all their powers and all their exertions to the attainment of the objects which they have had in view. A disregard to private views—a noble disinterestedness of purpose—a sacrifice of personal comfort, and too often a temporary surrender of personal reputation, have distinguished the career of those who have been eminently useful in their generations, and deserved the gratitude of their fellow-men. It has been thus with the patriot—the philanthropist—and indeed with every one who has lived not for himself alone, but for the happiness and good of others. I may add further, that generally in proportion to their disregard of self, and their disinterested zeal, has been the final success and happy issue of all their efforts. The truth of the above remarks we think will be unquestioned. A multitude of instances will readily suggest themselves to every mind to substantiate their correctness. But if these observations apply with any propriety to the common spheres of human action, with far more propriety may they be made in relation to the momentous affairs of religion. If in the one case sacrifice is to be made—much more in the other must there be witnessed self-denying effort, and patient, persevering, continual exertion. It is not enough for the Christian at the present day that he have a general desire of doing right—that he have a knowledge of scriptural principles—that he have a sense of moral obligation even—or that he give his cordial assent to all the doctrines of the Christian religion. Would he maintain a consistent Christian character, he must gird on his harness; he must live but to act; he must make a complete, sincere and ardent consecration of himself and all his powers to the service and glory of his God; he must habitually have a sense of his duty and the fearful responsibility which continually rests upon him; he must have such feelings as those which led the great Apostle of the Gentiles to exclaim, 'For me to live is Christ, to die is gain.'

Self-consecration is the result of deep conviction; of holy dispositions and habits animated by natural ardor—by the encouraging thought of present usefulness—by the approbation of God, and by the hope of future glory. The Saviour of men exhibited this sublimity of character in a perfect degree. Such was his constant and entire devotion to his Father's will, that he could say, '*My meat and my drink* is to do the will of Him that sent me, and to finish his work. I *must* work the works of him that sent me while it is day, the night cometh when no man can work; I have a baptism to be baptized with, and how am I straitened till it be accomplished.' The various purposes of his divine mission were all accomplished, arising as they did out of a supreme regard to the Divine glory, which he ever made the ultimate end of all his actions. From his desire to promote that end, nothing could for a moment cause him to deviate: the scoffs and indignities heaped upon him affected not his purpose—shook not his courage. A perfect resignation to the Divine will, and an unbounded confidence in God, sustained him in his most trying moments, and enabled him with a holy ardor to set his face *steadfastly* to go to Jerusalem, though aware of all the sufferings that awaited him when he should be betrayed by one of his own disciples into the hands of his enemies. But the most affecting instance of this sublime strength of purpose was given on the cross, when amid the agony and shame of crucifixion he exclaimed, 'It is finished.' I cannot but pity the man, I do not say the Christian, but any one who has the feelings of our common nature, who can read and reflect upon the last sufferings of the Saviour—who can so bring up before him the scenes of that occasion as to imagine the insults of the people—the derision of the rulers—the mocking of the soldiers, and the railing even of one of the malefactors, and then to hear his feeling prayer for his murderers, and the last melting accents which fell from his lips, as he commended his own departing spirit into the hands of his Father,—and not be moved and affected at the astonishing self-consecration implied in his thus offering himself to burn on the altar of eternal justice in submission to his Father's will.—*Christian Witness.*

From the (London) Christian Observer for June.

REPENTANCE.

Repentance, (μετανοια,) in its broad meaning, signifies a change of mind:—used theologically, it expresses that new aspect in which all the objects of time and eternity are viewed, and the reversed comparative estimate by which they are valued, when the Divine Spirit has commenced its regenerating work in the soul. But there is no object which it presents under a more altered view and corrected estimate than the individual himself: and since, to a fallen creature, far gone from original righteousness, such altered view must necessarily bring with it conviction of sin, and guilt and wretchedness, repentance, in this its incipient stage, might be properly defined sorrow for sin, as base in its character, degrading to man's moral nature, and offensive to a gracious and holy God. But as in speaking of repentance we speak of that way-mark which points out the divergence of the narrow path which alone leadeth unto life, from the broad and crowded and easy way that leadeth to destruction, it is vitally important that our information should be accurate; lest we start in full confidence upon a wrong road, and thus each step but lead us farther astray in the wilderness, out of the way. And as we could not more effectually guide the inexperienced traveller into the right road than by cautioning him against the various divergences which might seduce the unwary and uninstructed, so we cannot adopt any surer mode of ascertaining thoroughly what repentance is, than by first considering what it is *not*, but is often erroneously supposed to be.

Repentance, then, is *not*, in the first place, a sorrow for any of those *temporal* evil consequences to *ourselves* which result from sin—of any injury which it may produce to health, property, person, or reputation. Vice may destroy health, extravagance may dissipate property, and either may blast character and respectability; but it is evident that the bitterest sorrow for these results may consist with an unabated love for the sins which produced them—that all this sorrow of the world, which worketh but death, may be unmingled with one feeling of that godly sorrow which worketh repentance unto salvation.

Nor is it, however unselfish and amiable this may be, a sorrow for the consequences, even *to others*, which our sins may have produced. Suppose—to illustrate this by a plain and familiar instance—that a person in a highly excited state of irritation were to strike another, and to feel no remorse, no conviction of the sinfulness of this intemperate and unchristian conduct; but suppose him afterward to learn that this blow had been attended by serious consequences—that it threatened danger to sight, or limb, or life—there can be no doubt that a man of ordinary feeling would be deeply grieved at this, independently of any consideration of consequences *to himself*. But surely it is evident that such regret would be produced solely by the consequences, and would be altogether independent of the sin which produced them.

Nor is repentance, properly speaking, any sorrow even for the future and eternal consequences of sin; though this may be, and often is, the incipient development of the religious principle, and may be the instrument by which that Spirit, which alone can savingly convince of sin, will ultimately effect it. But experience proves that a sense of impending wrath—a fear of death, and hell, and judgment—may consist with an unmortified love of sin. 'The devils believe and tremble,' but do not and cannot repent.

Still further, we should inquire of penitence, what is its subject: whether its range is compromising or universal; and, especially, whether it comprehends in each his besetting sin?

Every man carries about with him a sort of spiritual barometer, graduated upon the scale of some particular virtue and its opposite vice. Its extremes are marked, not uniformly for all, 'storm and calm, foul and settled fair,' but variously to accommodate the wants of the respective possessors—in one, levity and seriousness; in another, haughtiness and humility; in another, peevish or surly discontent, and patient, gentle, long-suffering meekness. The variations of the index upon *this* scale mark the religious state of each respectively, with far more truth and precision than much greater and more palpable changes in any other vice or virtue. No neighbor's barometer will serve this purpose. Every solid work of grace tells with most power, and clearest manifestation, upon the besetting sin. I can see great moral reformations, and great improvement, even in matters more properly religious, with comparatively little confidence. My attention is fixed upon the nucleus of disease, or rather upon its principal and infallible symptom, and I wait to see some change *there*. I hear of penitent regrets, and I ask to analyze their component elements; and before I appreciate them I would discover their source. I hear that the second table of the law has been 'magnified and made honorable' by heroic acts of munificence or self-denial; but I remember that the heart is deceitful, that pride is subtle, that self-love is a very Proteus, that Satan can transform himself into an angel of light, and I ask to know whether their hidden root be selfishness or charity. But when I see this man, in despite of his nature, improve in meekness; another in patience; a third in humility—my attention is fixed, and hope excited. When I see the vain and frivolous become humble and thoughtful; the forward, modest; the self-confident, teachable; when I see the austere and self-satisfied ascetic *not* multiplying self-inflicted penance and voluntary humility, but rather satisfying the natural hunger of his famished and emaciated flesh, that he may the more effectually starve the craving and feverish thirst of his pride-swoln and self-righteous spirit; when I see the ambitious 'mind not high things,' and the covetous apostatizing from filthy lucre, the god of his idolatry; when I thus see the predominant passion loathing its congenial food, not from any experience or apprehension of extrinsic consequences, but from a newly-created nausea and aversion; while the characteristic and master passion evidently pines and withers through atrophy: when I see all this, I venture, with humble confidence, to pronounce respectively of each, 'It is the Lord.'

Repentance, then, is not a sorrow for any evil *consequences* of sin, whether present or future, temporal or eternal, to ourselves or to others; but repentance is a sorrow for and hatred of *sin itself*, and especially of the constitutional and besetting sin, on grounds and motives wholly independent of those consequences. And such repentance alone can convert and purify the heart, and thus render it meet to be a partaker of the inheritance of the saints in light.

HEBRAISMS.

Besides the ordinary and familiar Hebraisms of Scripture, founded upon the peculiar idioms of the Jews, such as 'a son of perdition,' 'a son of consolation,' 'a son of peace,' 'children of light,' 'children of disobedience,' 'children of wrath,' 'living stones,' 'living waters,' 'living oracles,' 'living bread,'—intended to denote particular excellence or demerit in the persons or things referred to, we meet with many peculiar forms of expression, the force of which may be best illustrated by considering the sense which Jewish writers were accustomed to attach to them. For example, in commenting upon those emphatic phrases of the Apostle, 'the world to come,' 'the new creation,' 'the new heavens,' 'the new earth,' we may profitably remember that the Hebrews, by the formula, *this world* or age, denoted the time before the coming of the Messiah, and by the *world* or age *to come*, the time under the Messiah's reign, and considered the economy he was about to introduce almost in the light of a new creation in which old things were to pass away, and all to become new. The Jews expected, says Lightfoot, on these phrases, a great change of things when Messiah should come. Isaiah's prediction of a new heaven and a new earth raised this expectation. Hence their writers have this saying: 'The holy blessed God will renew the world for a thousand years.' St. John uses their own language when he speaks, (Rev. xx. 4,) of 'reigning with Christ a thousand years.' Hereupon they call the days of the Messias 'a new creation.' They, likewise, call that time 'the world to come,' because of the change of things they expected then, as if a new world were created: (Tancham, fol. 77. col. 3,) 'In the *world to come* I will send my messenger speedily, and he shall prepare the way before me.' St. Paul takes the world to come in this sense, (Hebrews ii. 5,) 'For unto the angels hath he not put into subjection *the world to come* of which we speak.'

Schœttgenius, who followed Lightfoot, and framed his '*Horæ Hebraicæ*' as a kind of continuation of the Talmudical Exercitations, remarks upon a similar form of expression, (1 Cor. x. 11,) 'Upon whom *the ends of the world*, or of the ages, are come,'—that Paul describes the men of his time as those on whom the boundaries τὰ τέλη, of two worlds or ages had met, of this world and that to come, of the old covenant and the new. So in Hebrews ix. 26, 'Now once in the *end of the world* hath he appeared.' Christ is said to have been revealed at the *confines of the ages*, where the end of this age or world, and the beginning of *that to come*, as it were, touch each other: a phrase which most exactly describes the time of the coming of the Messiah. The Apostle uses the plural, 'ages,' and not the singular, to express these two periods; and συντέλεια, and not τελος, to mark the junction of the two τέλη, the extremities of the periods. Such passages, it is evident, cannot be completely understood by the literal and rigid translation of the Greek words; but attention is required also to the current and conventional sense, which the persons to whom the Apostle wrote would be likely to attribute to these and similar terms.—*Eclectic Review.*

From the (London) Quarterly Review.

ENGLISH POOR-HOUSE.

The only instance, in all the poor-houses we visited, of any stranger attending upon its inmates, was in a large room containing about thirty bed-ridden old females. On a trestle there was lying a woman who was not well—she was ill—very ill; in fact she was dying. Her face was much flushed, she kept pulling at her bed clothes, and, excepting in one direction, turn which way she would, she seemed restless. The only attitude that appeared for a moment to suit her was when she cast her eyes upon a fine healthy peasant lad, dressed in a smock-frock saturated with brown clay, who sat by her bedside. It was her son. Syllable by syllable, and with his finger helping him as he proceeded, he was attempting to read to her the Bible. The job was almost more than he could perform—his eyes, however, never left his book for a moment, but her's occasionally turned up in his face, and then upon the sacred volume in his hand, the sight of both united seeming always to afford her a momentary ease amounting almost to pleasure.

In the Coxheath United Work-house we found the following group seated round a small fire:—

David Kettle	- -	aged 99
William Pinson	- -	" 90
John Hollands	- -	" 90
Edward Baldwin	- -	" 76
John Latherby	- -	" 75

They were all leaning toward the lad Latherby, who, in a monotonous tone of voice, was very slowly reading the following prayer to them, out of a tract published by the Society for Promoting Christian Knowledge:—

'O Lord Almighty, who givest to thy creatures health and strength, and when thou seest fit visitest them with sickness and infirmity, be pleased to hear the prayers of those who are now afflicted by thy hand. Look down from heaven, behold, visit, and in thine own good time relieve them, and dispose them to place all their trust and confidence in thee, not in the help of man!'

On our taking the pamphlet from his hands to copy the words into our note book, the five men never altered their attitudes, but, during the whole operation, sat like the frozen corpses which, in Napoleon's retreat from Moscow, were found still in the attitude of warming their hands round the white dead embers of their departed fire!

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B. Curtis Brown, *Print.*